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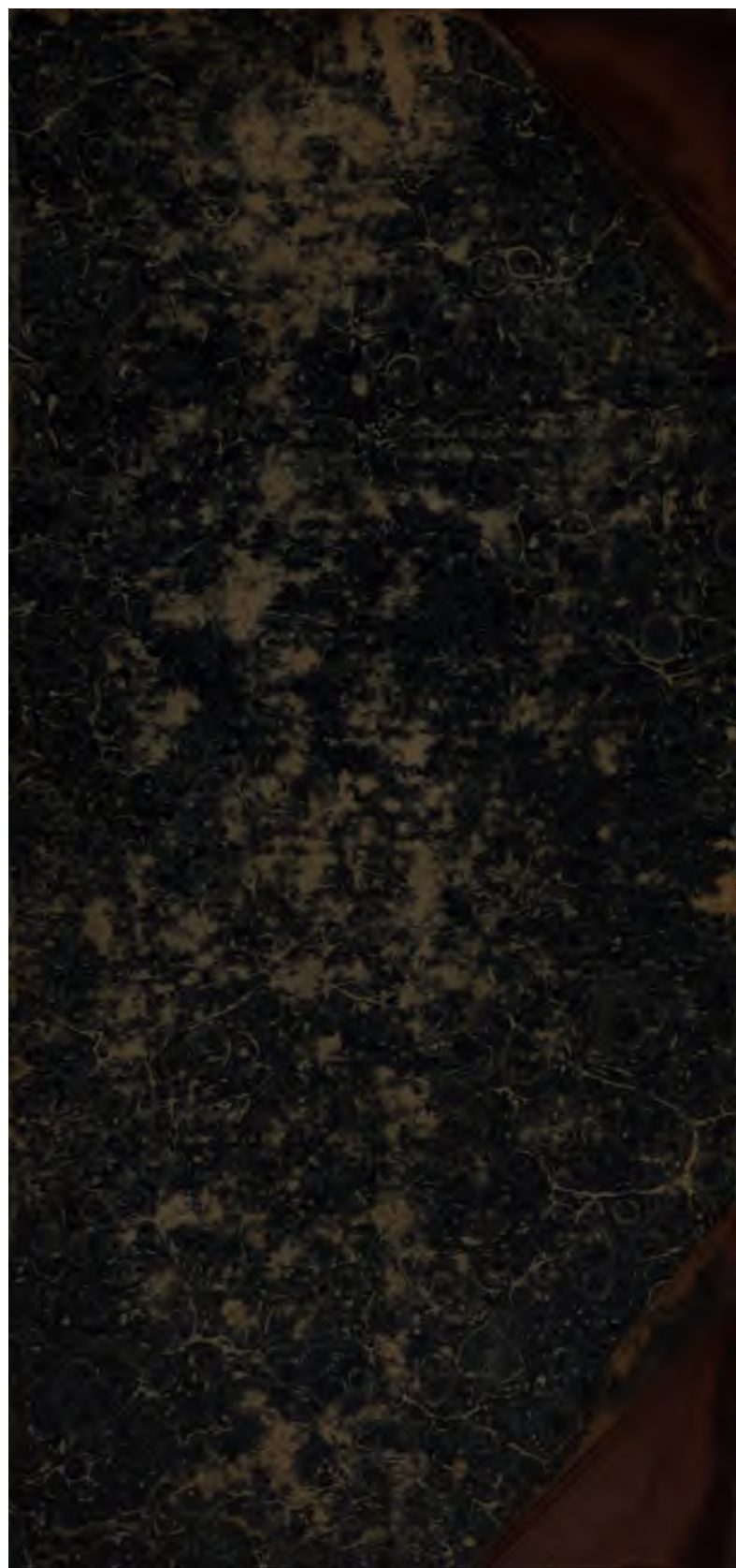
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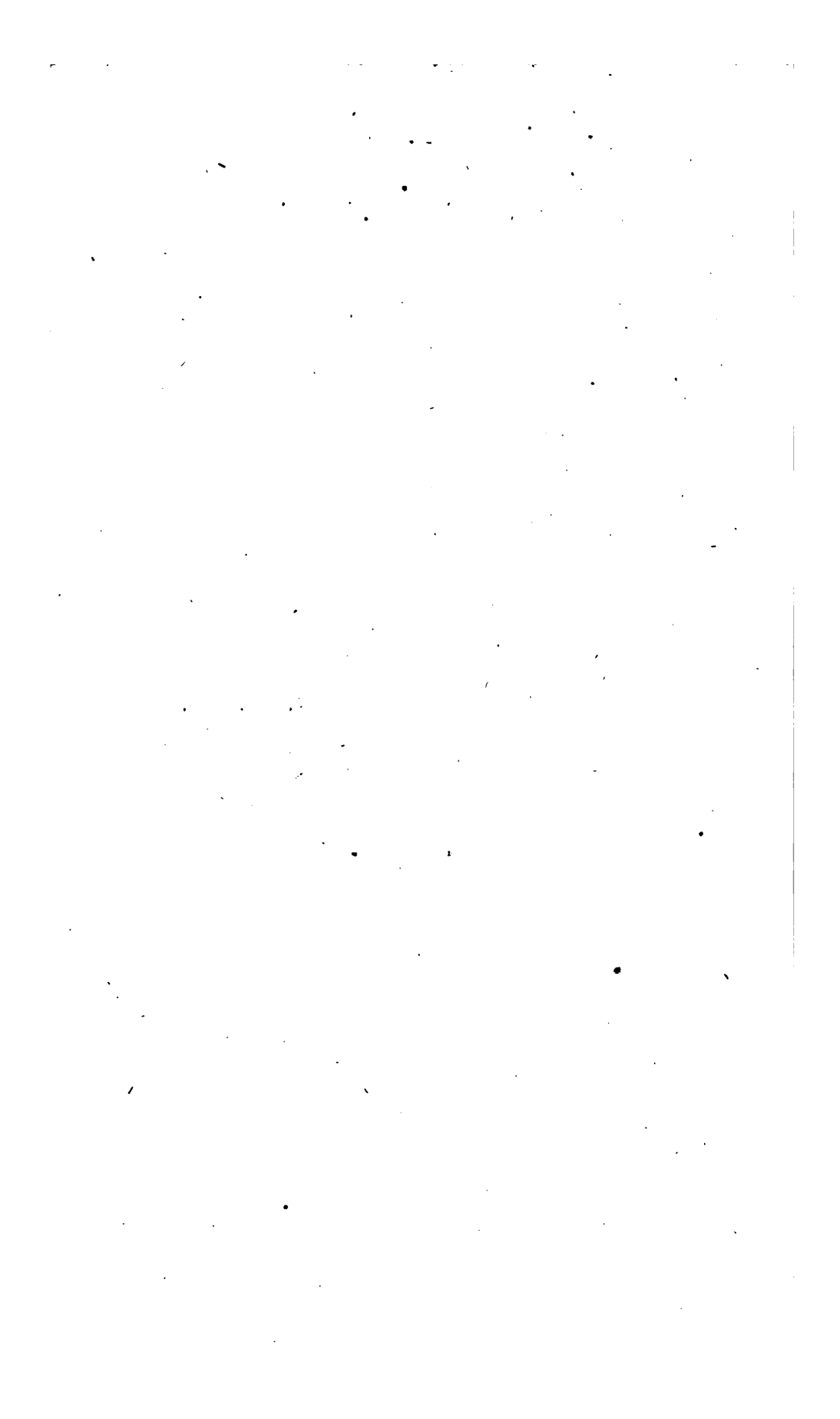
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A S.H. 1030
COMPENDIOUS

GRAMMAR
OF THE
EGYPTIAN LANGUAGE

AS CONTAINED IN THE
COPTIC AND SAHIDIC DIALECTS;
WITH OBSERVATIONS ON THE BASHMURIC:

TOGETHER WITH
ALPHABETS AND NUMERALS IN THE HIEROGLYPHIC
AND ENCHORIAL CHARACTERS;
AND A FEW EXPLANATORY OBSERVATIONS:

BY THE
REV. HENRY TATTAM, M.A. F.R.S.L.

&c. &c.
RECTOR OF ST. CUTHBERT'S, BEDFORD.

WITH
AN APPENDIX,

CONSISTING OF THE
RUDIMENTS OF A DICTIONARY
OF
THE ANCIENT EGYPTIAN LANGUAGE

IN THE ENCHORIAL CHARACTER:

BY THOMAS YOUNG, M.D. F.R.S. H.M.R.S.L.

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*Quicquid præcipies, esto brevis; ut citò dictu
Percipiant animi dociles, teneantque fideles.*

DE ART. POETICA, iii. 55.

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P R E F A C E.

EGYPTIAN Literature has recently attracted particular attention. All that has come down to us of the Language and Literature of Ancient Egypt, is contained in the Coptic, Sahidic, and Bashmuric Dialects; and in the Enchorial, Hieratic, and Hieroglyphic Inscriptions and Manuscripts.

Without attempting to trace the origin of the Egyptian Language, we may just remark, that the learned Rossi, in his "*Etymologiæ Ægyptiacæ*," has shewn the affinity of a number of Coptic and Sahidic words to the Oriental Languages; which affinity, to a certain extent, it must be admitted, does exist. Nor need we be surprised at this, when we consider the intercourse of the Jews, Syrians, Persians, Chaldeans, and Arabians, with the Egyptians: but whether these words were originally Egyptian, or whether they were adopted from those languages, it is impossible for us to determine. M. Klaproth, a Gentleman well acquainted with Asiatic Languages, has also

pointed out the resemblance of a considerable number of Coptic words to some in the dialects of the north of Asia, and the north of Europe: this discovery appears to have raised a doubt in his mind, of the African origin of the Egyptians. The fact is, the remains which we possess of the Egyptian Language, when separated from the Greek, with which it is in some measure mixed up, has no *near* resemblance to any one of the ancient or modern languages^a.

The importance of the Ancient Egyptian to the Antiquary will at once appear, when we consider, that a knowledge of it is necessary, before the Inscriptions on the Monuments of Egypt can be properly understood, and the Enchorial and Hieratic Manuscripts can be fully deciphered.

Nor is it of less importance to the Biblical Student. The Egyptian Versions are supposed to have been made about the second century^b; and if they were

^a Dr. Murray says, "The Coptic is an original tongue, for it derives all its indeclinable words and particles from radicals pertaining to itself. Its verbs are derived from its own resources. There is no mixture of any foreign language in its composition, except Greek." *Bruce's Travels*, vol. ii. p. 473.

^b Zosimus, as quoted by Fabricius, says, that the Old Testament was translated into Egyptian, when the Septuagint Translation was made. "Biblia, tunc non in Græcam tantum, sed etiam Ægyptiis in vernaculam linguam fuisse translata." p. 196. See *Introduction to Sahidic Fragments*, p. 135.

not the *first*, they certainly were among the most early Translations: and perhaps the New Testament is of equal, or even of greater authority than any of the Versions. The Coptic and Sahidic are two distinct Versions. The Translations of the Old Testament, as will readily be supposed, were made from the Septuagint, and not from the Hebrew Scriptures. These Versions will be found of the greatest use in determining the reading of many passages of the Septuagint, and fixing the meaning of many expressions. We may also observe, that the quotation from Jeremy the Prophet, in Matthew xxvii. 9, is found in fragments of these Versions of Jeremiah: it is different from the parallel passage in Zachariah xi. 12, 13. and agrees with the quotation in St. Matthew. The Sahidic New Testament contains many important readings, and merits the closest attention of the Scholar and Divine.

The only Coptic Grammar which the Author has seen deserving the name, is that prepared by Scholtz,

The Talmudists say, "It is lawful for the Copts to read the Law in Coptic." *Tychsenius*. See also *Buxtorf's Talmud. Lex.* p. 1571. Also, "It is permitted to write the Law in Egyptian." *Babyl. Talmud, Seder Med. Schal.* f. 115. and *Introduction to Sahidic Fragments*, p. 136. These expressions seem to imply the existence of the Law in Coptic.

For the arguments in support of the Translation of the New Testament into Egyptian, in the second century, see *Wilkins's Introduction to the Coptic New Testament*, and the *Introduction to the Sahidic Fragments*.

and published by Woide, who added the Sahidic part. Woide's Grammar is a valuable work, and discovers indefatigable industry, containing a reference to the places whence his authorities are taken. It is, however, defective, particularly in the Negative Prefixes to Verbs: nor is it correct in the power which is assigned to the Verbal Prefixes. Had the Author seen this Grammar before he had collected most of the materials for his own, it is probable he would not have entered upon the task. He has availed himself of what he found in Woide's Grammar better suited to his purpose than his own materials.

The powers assigned to the Definite and Indefinite Prefixes to Verbs, it is hoped, will be found correct. The Prefix ⲙⲁⲓ , &c., which most frequently expresses the Present and Perfect Tenses in Coptic, is given as the Present, and Perfect Tenses, Indefinite: ⲙⲁⲓ , in the Sahidic Fragments, expresses only the Present. The Pluperfect Tense Indefinite is composed of ⲛⲉ , and ⲙⲁⲓ the Perfect Indefinite; as the Pluperfect Definite is of ⲛⲉ , and ⲁⲓ the Perfect Definite. The Future Imperfect Tense is compounded of the Imperfect, and ⲛⲁ the sign of the Future; and the other Tenses are formed in the same manner. The Auxiliary Verb ⲉⲡⲉ has caused the Author much trouble, but he believes he has now rendered

PART I. ORTHOGRAPHY.

CHAP. I. OF THE LETTERS, OR ALPHABET.

1. The Coptic Alphabet contains Thirty-two Letters.

Coptic Alphabet.	Greek Alphabet.	Names of the Letters.		Corresponding English Sounds.	Number.
Ⲁ ⲁ	A α	Ⲁⲗⲭⲁ	<i>Alpha</i>	a	1
Ⲃ ⲃ	B β	Ⲃⲏⲧⲁ	<i>Beta</i>	b { as v between two vowels.	2
Ⲅ ⲅ	Γ γ	Ⲅⲁⲙⲙⲙⲁ	<i>Gamma</i>	g	3
Ⲇ ⲇ	Δ δ	Ⲇⲉⲗⲧⲁ	<i>Delta</i>	d	4
Ⲉ ⲉ	Ε ε	Ⲉⲓ	<i>Ei</i>	e short.	5
Ⲋ ⲋ	Ϝ ϝ	Ⲋⲟ	<i>So</i>	ς	6
Ⲍ ⲍ	Z ζ	Ⲍⲏⲧⲁ	<i>Zeta</i>	z	7
Ⲏ ⲏ	Η η	Ⲏⲏⲧⲁ	<i>Heta</i>	e long.	8
Ⲑ ⲑ	Θ θ	Ⲑⲏⲧⲁ	<i>Theta</i>	th	9
Ⲓ ⲓ	Ι ι	Ⲓⲱⲧⲁ	<i>Iota</i>	i	10
Ⲕ ⲕ	Κ κ	Ⲕⲁⲡⲡⲁ	<i>Kappa</i>	k	20
Ⲗ ⲗ	Λ λ	Ⲗⲁⲧⲁⲃ	<i>Lauda</i>	l	30
Ⲙ ⲙ	Μ μ	Ⲙⲓ	<i>Mi</i>	m	40
Ⲏ ⲏ	Ν ν	Ⲏⲓ	<i>Ni</i>	n	50
Ⲙ ⲙ	Ξ ξ	Ⲙⲓ	<i>Xi</i>	x	60
Ⲑ ⲑ	Ο ο	Ⲑⲣ	<i>Ou</i>	o short.	70
Ⲓ ⲓ	Π π	Ⲓⲓ	<i>Pi</i>	p	80
Ⲕ ⲕ	Ρ ρ	Ⲕⲱ	<i>Ro</i>	r	100
Ⲇ ⲇ	Σ σ ς	Ⲇⲓⲙⲁ	<i>Sima</i>	s	200
Ⲉ ⲉ	Τ τ	Ⲉⲧⲣ	<i>Tau</i>	t	300
Ⲋ ⲋ	Υ υ	Ⲋⲣ	<i>Hu</i>	u	400
Ⲍ ⲍ	Φ φ	Ⲍⲓ	<i>Phi</i>	ph	500
Ⲏ ⲏ	Χ χ	Ⲏⲓ	<i>Chi</i>	ch	600
Ⲑ ⲑ	Ψ ψ	Ⲑⲓ	<i>Psi</i>	ps	700
Ⲓ ⲓ	Ω ω	Ⲓⲣ	<i>Ou</i>	o long.	800
Ⲕ ⲕ		Ⲕⲉⲓ	<i>Shei</i>	sh	900
Ⲇ ⲇ		Ⲇⲉⲓ	<i>Fei</i>	f	90
Ⲉ ⲉ		Ⲉⲉⲓ	<i>Hei</i>	kh	
Ⲋ ⲋ		Ⲋⲟⲣⲓ	<i>Hori</i>	h	
Ⲍ ⲍ		Ⲍⲁⲡⲡⲓⲁ	<i>Gangia</i>	g { and j before a vowel.	
Ⲏ ⲏ		Ⲏⲓⲙⲁ	<i>Sima</i>	sh	
Ⲑ ⲑ		Ⲑⲉⲓ	<i>Tei</i>	ti, di, or th.	

It will be seen, from a comparison of the Alphabets, that the Egyptians adopted the Greek Alphabet, with the addition of seven letters.

CHAP. II.

REASONS ON WHICH THE REMARKS ON THE ALPHABET ARE FORMED.

2.

- ⲁ is pronounced as *u* in *man*, or in ⲁⲁⲁⲁ, *Adam*. It is often used instead of *o*, and sometimes for *ω*, in Bashmuri; as, ⲁⲛⲉ, for ⲛⲉⲉ, Coptic, *to live*.
- ⲃ This letter is sounded as *b* English, in *Babylon*, and *Benjamin*; as, ⲃⲁⲃⲉⲗⲱⲛ, ⲃⲛⲓⲁⲁⲓⲛ; and as *v*, between two vowels: thus, *Jovan*, ⲓⲱⲃⲁⲛ. It is also exchanged for *π*; as, ⲁⲛⲁ, for ⲁⲃⲃⲁ, *Abba*. It is used instead of *ϥ*, in Bashmuri; as, ⲃⲓ for ⲥⲓ, Coptic, *to bear*.
- Ⲅ * never occurs in Coptic words, except in one or two instances. It is used instead of *z*, in words derived from the Greek.
- ⲅ This letter was never used by the ancient Egyptians, and occurs only in foreign words.
- Ⲇ is pronounced as the *ε* in Greek. It is used in Sahidic at the end of words, instead of the Coptic *ⲓ, i*. It is also used instead of *ⲁ*, in Bashmuri; as, ⲉⲛ, for ⲉⲁⲛ, Coptic, *judgment*.

* Jablonsky says (*Dissert. de Terrâ Gosen*): "Non occurrit in libris Coptorum, qui ad nos pervenere, vox verè Ægyptiaca, in quâ litera illa adhibetur." *Dissert. vii. sect. 2*. And again (*Opuscula*, Tom. I. p. 58): "Notum enim est, in libris Coptorum qui ad nos pervenere, ne vix quidè occurere vocem ullam verè Ægyptiacam in quâ litera Ⲅ adhibetur."

REMARKS ON THE ALPHABET.

- Ϟ This letter is used as a number : it may be considered as the ϣ of the Greeks.
- ϙ is only used in words of Greek and Hebrew origin ; as, ϙαχαριας, *Zacharias* ; Ναζαρεθ, *Nazareth* ; &c.
- η is sounded like the Greek letter η ; as, αηποτε, μήποτε : it was formerly pronounced with a sharp breathing ; as, ϑηγεωωη, ήγειμών.
- θ This letter is pronounced as *th*, in *Thaddeus*, Θαδδαεος, or in *Bartholomeus*, Βαρθολομαεος, &c. θ is used instead of τϑ, for expedition in writing. In Sahidic, and Bashmuri, τ is used instead of θ ; as, ετβε, for εθβε, *for, on account of*, &c. ; τωη for θωη, *where ?* &c.
- ι answers to *i* in English, and ι in Greek ; as, Ισαακ, *Isaac* ; δικαιοσυνη, *dikaiousynē* ; &c.
- κ is sounded as *κ* in *Ric, Kis*. It is used in Coptic instead of χ ; as, καεε, for χαεε, *black* ; κβα, for χβα, *by violence* ; &c. In Sahidic, κ is often exchanged for τ ; as, τωπτ, for τωπκ, *rise thou* ; &c.
- λ is pronounced as *l* in *Solomon*, Σολομων. It is used for *p*, in Bashmuri ; as, λεεπ, for ποεπ, Coptic, *a year*.
- μ is enunciated like *m* in *Aminadab*, Αμιναδαβ.
- π is pronounced as *n* in *Alexandros*, Αλεξανδρος.
- ϙ This letter is seldom found in Egyptian words, but principally occurs in words derived from other languages ; as, Αρφαξαδ, *Arphaxad*. It is sometimes used instead of κς ; as, θοϙ, for θοκς, *to pierce*.

- o is pronounced as *o* in Ροβοαεε, *Roboam*. It is often exchanged for ω long ; as, φωρϡ, for φορϡ, *a division*.
- π is sounded as π in Παρϡδικος, *Paradisos*. It is frequently exchanged for ϡ ; as, φοτρο, for ποτρο, *a king*. ϣ, and ϡ, are signs of the definite article masc. singular.
- p is pronounced as *r* in Αρϡεε, *Aram*.
- c is enunciated as *s* in Εςρϡεε, *Esrom*.
- τ as *t* in Σεεεριτης, *a Samaritan*. It is now and then used for ϡ ; as, Τϡιελ, for ϡϡιελ.
- ϣ is sounded like *u* in Παϣλος, *Paulos*, or εταϣ-τελιον, εϣαγγέλιον. It occurs, in words of Greek origin, instead of ι, and η ; as, κϣρωτος, for κιωτος ; ϣεεεϣ, for σημαίων ; &c.
- ϡ as *ph*, or φ in Greek : Ιωϣϡϡτ, *Josaphat*. In Sahidic, and Bashmuric, π is always used instead of ϡ.
- ϣ This letter has the sound of *ch*, or the χ of the Greeks ; as, Ιεϣοϣιας, *Jechonias*. It is put, instead of κ, before the letters β, λ, εε, π, οτ, ρ (see Lex. under ϣ) ; and it sometimes is exchanged for ϡ. In Sahidic, κ is generally used instead of ϣ.
- ψ is pronounced as *ps*, or ψ in Greek ; as, ψϣϣη, ψυχή.
- ω is sounded like the ω of the Greeks ; as, Ιωρϡεε, Ἰωράμ. It is frequently exchanged for ο. In Sahidic, οο is often used instead of ω long. In Bashmuric, ϡ is sometimes used instead of ω ; as, ϡικ, for ωικ, Coptic, *bread*.

- ϣ This double letter possesses the same power as ϣ, in Hebrew, or *sh* in English; as, ϣβωτ, שבω, *a rod, a sceptre*.
- ϥ is pronounced like *f* in *father*; as, ϥωτῆβωλ, *to destroy*.
- Ϸ This letter answers to the ף of the Hebrews: the Copts of the present day, at least, give it this sound; as, Ϸεε, ף, *to be fervent, hot, &c.*; Ϸεν (*khen*), *in*. It never occurs in Sahidic, but Ϸ is always used in its stead.
- ϸ as *h*; and it is used for the sharp breathing of the Greeks; as, ϸοπλον, ὄπλον; ϸτωπος, ὕσσωπος; &c.
- Ϩ as *g* in εεργεριτης, μαργαρίτης. *Jablonsky* says, “Est illa litera Ϩ, quæ eundem ferè sonum habet quàm *g* Gallorum, ante *e* vel *i* pronunciata, quam Græci accuratè exprimere non possunt, quàmque modò per literam γ, modò per Ϸ, modò per χ, modò etiam denique per θ, reddere laborant.” *De Terrâ Gosen*, Diss. vii. § 5.
- ϩ This letter is pronounced like *s*, or *sh*, by the present Copts; as, ϩσοβι, *epsoshni*. It is sometimes exchanged for ϣ; as, ϣωλ, and Ϫωλ, *to gather grapes*. It is frequently used in Sahidic and Bashmuric, instead of Ϩ; as Ϫιν for Ϩιν. It is used, in some words of Greek origin, instead of Ϩ.
- ϫ is enunciated like *ti*, and *di*; as, ϫεριοc, Τιβεριοc. The Copts of the present day pronounce it *di*; as, ϫρικic, *dikrisis*. (See *Theod. Pet. in Psal. prim.*) In Sahidic, it is exchanged for τε; as, ϣοεεϫ. Sahidic, ϣοεετε, *three, f.*

CHAP. III.

OF POINTS AND ABBREVIATIONS.

3. When the point or short line (`) occurs over consonants, it generally expresses the vowel *e*; as, *æ*, or *ææ*; *ñ*, or *en*. The vowel is sometimes written; and at others it is expressed by the point above the consonant; as, *æææææ*, or *æææææ*, *affliction*.

4. It appears, from some words derived from the Greek, that the point (`) has been used to express the vowels *a* and *o*; as *ñæωω*, *Ἀναβωβ*; *ñοτττ*, *ᾠουφι*; &c.

5. When the point (`) occurs above a vowel, it expresses the soft or sharp breathing of the Greeks. When it is found above *ñ*, it denotes the sharp accent; as, *Ἡεατ*, *Ἡσαυ*; *Ἡρωαη*, *Ἡρωδης*: but when placed above the other vowels, it either expresses the soft accent, (as, *Ἀβιλ*, *Ἀβιλ*; *Ἐφεσος*, *Ἐφεσος*;

OF POINTS AND ABBREVIATIONS.

3. The line (—) in Sahidic is longer than the point or line in Coptic, and, when placed over consonants, generally expresses the letter *e*; as, *æñ*, *æen*, and *enp̄xp̄ia*, for *enep̄xp̄ia*; *τñ* for *τεν*; &c.

4. The line (—) is used for *a* and *o*, as in the Coptic; as, *ον̄π̄τ̄* for *ον̄ον̄τ̄ατ̄*, *he hath*; *κ̄τ̄κ̄* for *κ̄τοκ̄*, *thou*; *ᾱκ̄* for *ᾱνοκ̄*, *I*; *ᾱᾱτε* for *ᾱᾱᾱτε*, *f. three*.

5. In

"Εφισος; &c.) or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks; as, **Ετοῖχος**, **Στωϊκός**; **ἂπ-ῖ**, *we have come*.

6. When the point (^) is put over a vowel in the beginning of words derived from the Greek, and which has the aspirate in that language, it indicates a sharp breathing; as, **ἐλεωσ**, **ἰλίωσ**; **ὦσαππια**, **ὠσαννά**; &c.

7. A point above **ῃ** or **ῖ** distinguishes it from **ῃ** or **ῖ** radical; and from **π**, the definite article plural, before the infix; (See Defn. Art. Plu.) as, **ῖνωσ** is *glory*; **ῖ** servile being prefixed to **ωσ**, *glory*. But **πνωσ**, without a point above the **π**, signifies *to them*.

8. Some Coptic words are abbreviated in the following manner, by a line or lines above; as,

ⲑⲥ, **ⲑⲧ** **ⲑⲉⲟⲥ**, **ⲑⲉⲟⲧ**.

ⲓⲏⲥ **ⲓⲏⲥⲟⲩⲥ**.

ⲓⲏⲥ **ⲓⲏⲥⲟⲩⲥ** **ⲛⲁⲓⲁⲣⲉⲟⲥ** **ϸⲱⲧⲏⲣ**.

ⲕⲉ, **ⲕⲏ**, **ⲕⲥ** . . **ⲕⲏⲣⲓⲉ**, **ⲕⲏⲣⲓⲟⲛ**, **ⲕⲏⲣⲓⲟⲥ**.

ⲟⲥ **ⲟⲓⲟⲥ**.

ϸ†

5. In Sahidic, the line (—) is very seldom found above vowels.

6. Two points (") are sometimes put above the letter **ῖ**, as a contraction of **ει**; as, **ⲟⲩⲟⲓⲛ** for **ⲟⲩⲟⲓⲉⲓⲛ**, *light*; **ⲛⲓⲣⲁⲥⲁⲓⲟⲥ** for **ⲛⲓⲣⲁⲥⲁⲓⲟⲥ**; &c.

7. When these points occur over the **ῖ** in the prefixes to verbs, as **ⲉῖ**, **ⲁῖ**, &c.; and over the **ῖ** in pronouns, and in other words; their use is not so easily ascertained.

8. In

ϕ†	.....	ϕνο†.
ϙρ, ϙωρ	....	σωτηρ.
ϭϥ, ϭϥϥ	..	Χριστος.
ⲙⲉⲧϭϥϥ	....	ⲙⲉⲧϭϥϥⲥⲱⲥ.
ⲡⲡⲁ	.....	ⲡⲡⲉⲧⲙⲁ.
ⲉⲑ, ⲉⲑ†	....	ⲉⲑⲟⲩⲁⲃ.
ⲡⲁρ	.....	ⲡⲁρϑⲉⲡⲟⲥ.
ⲓⲛⲏⲙ	.....	ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ.
ⲗⲁⲗ	.....	ⲗⲁⲩⲱⲗ.
ⲕⲗ	.....	ⲕⲉⲫⲁⲗⲉⲟⲡ.
ⲓⲱⲁ, & ⲓⲱⲡ		ⲓⲱⲁⲙⲓⲛⲥ.
ⲓϥⲗ	.....	ⲓϥⲁⲛⲗ.
ⲟ	.....	ⲟⲡ, as ⲙⲉⲧⲥⲧⲏⲣⲓⲟ.
ⲟ	.....	ⲟⲩ, as ⲟⲟⲩ, or ⲉⲃⲟ, ⲉⲃⲟⲡ.
ϕ	.....	ϕνο†.
ⲥ	.....	ⲥⲧⲁⲩⲣⲟⲥ.
ⲙⲣ	.....	ⲙⲁⲣⲧⲣⲟⲥ.

The stops used, are one or two points: as, ⲭⲉ ϩⲏⲁⲛ ⲁⲣⲙⲉⲟⲩ ⲟⲩⲟⲩ, &c. Mark xv. 44. But two points are most commonly used; as, ⲉⲗⲱⲓ; ⲉⲗⲱⲓ: ⲉⲗⲉⲙⲁ ⲥⲁⲃⲁⲭⲟⲁⲡⲓ: Mark xv. 34.

The mark used to divide the verses is +.

8. In addition to the Coptic abbreviations, the following will be found in the Sahidic:

ⲓϥ	.....	ⲓⲛⲥⲟⲩⲥ.
ⲉⲓⲛⲏⲙ	.....	ⲧⲗⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ.
ⲓⲛⲗ	.....	ⲓϥⲁⲛⲗ.
ⲟ	.....	ⲟⲩ.
ⲟ	.....	ⲟⲩ.
ⲙⲣ	.....	ⲙⲉⲧⲥⲧⲏⲣⲓⲟⲡ.

it plain and intelligible. The letter **gy**, when found between the Prefixes and the Verb, has been pointed out as the sign of the Potential Mood. The power of **gyor**, when prefixed to Verbs, has also been alluded to.

The Rules in the Coptic part of the Grammar apply, in general, to the Sahidic; the figures in one part corresponding to those in the other. When the Sahidic varies from the Coptic, it is always noticed.

The terms **COPTIC** and **SAHIDIC** have been adopted in this work, instead of **MEMPHITIC** and **THEBAIC**, lest confusion should be created; as the former are used in those Egyptian Publications which have issued from the Oxford University Press.

The Author has now the pleasure of returning his most sincere thanks to William Osburn, Esq. F.R.S.L. of Leeds, who has published a valuable "Account of an Egyptian Mummy" which was unrolled at Leeds. To this Gentleman he is almost entirely indebted for the present division of the Prefixes to Regular Verbs, and for various judicious remarks.

The Author has spared no pains to render this little work as complete as he could: at the same time, he has compressed the matter as much as possible, giving nothing but what he conceived absolutely

necessary. Defects, redundancies, and mistakes, will no doubt be detected, as the work was composed at different intervals, and while engaged in laborious duties. When the remaining part of the Grammar was about being printed, it was discovered that a portion of the Manuscript was lost, which the Author had hastily to prepare again. These things, he trusts, will obtain for him the indulgence of Egyptian Scholars.

OBSERVATIONS

ON THE

HIEROGLYPHIC AND ENCHORIAL ALPHABETS:

WITH A FEW REMARKS RELATIVE TO THEIR USE.

THE glory of Egypt has long since passed away, but enough of its learning remains on the Sculptured Monuments, and in existing Papyri, to excite the most intense interest. These stores have long engaged the attention of the Learned, who have in vain endeavoured to decipher them, till our indefatigable and erudite Countryman, Dr. Young, and, after him, M. Champollion, undertook the task.

In the year 1814, Dr. Young commenced a close and laborious examination of the Triple Inscription on the Rosetta Stone. This stone, which is much mutilated, was discovered by the French, at Rosetta, four feet under ground, and was shortly afterwards brought to this country. The Inscription is written in Greek, in Hieroglyphic, and in the Enchorial, (*εγχωρια*)^a or native character. Dr. Young entered upon the investigation, after the Baron De Sacy, and Mr. Akerblad, who had made a beginning to decipher the Enchorial Inscription, had given up the attempt. By writing the Greek above the Enchorial, which reads from right to left, and comparing one part with another, Dr. Young succeeded in











^a This word is used in the Rosetta Inscription, and elsewhere.

deciphering it, being aided by the words *King, County, and, &c.*, which had been discovered. Dr. Young next turned his attention to the Hieroglyphic Inscription, which was much mutilated: this he also deciphered, by the aid of the two other Inscriptions. Having satisfactorily ascertained the name of Ptolemy, which was enclosed in a ring, or oval, he justly conceived that the characters, composing the name, might be used otherwise than symbolically: he therefore proceeded to apply these characters Phonetically, or alphabetically, as well as those contained in the name of Bernice, which he had ascertained; which was found with that of Ptolemy, on the ceiling at Karnak: and by the aid of these characters, he succeeded in deciphering other groups. Mr. Bankes, who had received a communication from Dr. Young, while in Egypt, discovered the names of Ptolemy and Cleopatra on a Temple and Obelisk at Philæ, which corresponded with the Greek dedicatory inscriptions found upon the buildings, thus confirming Dr. Young's discoveries.

The letters in these names being thus ascertained and established, the system was taken up, and extended, by M. Champollion, and afterwards by Mr. Salt, our late Consul-General in Egypt. From the researches of these three Gentlemen, the accompanying Alphabet is constructed, which includes the whole of M. Champollion's.

The names of kings, and distinguished individuals, are generally enclosed in rings, or ovals.

The characters are sometimes read from right to left, and, at others, from left to right, or from the top downwards: nor is the order in placing the characters always strictly observed, for in many instances it could not conveniently be done. We may state as a rule, that the characters are always read from the side towards which the animals look.

The Gender of Nouns is expressed by Articles, as in Coptic; the Hieroglyph , or , corresponding with α , or ϕ , masculine, singular; and the character , to τ , θ , or \dagger , feminine singular, in Coptic; as in the names of *Cleopatra*, *Arsinoë*, and *Bernice*. The character  has the power of q , in the Rosetta Inscription. If, in this instance, we may be allowed to reason from analogy, I should be induced to say that the plural is formed by , —, or δ ; agreeing with $\pi\iota$, Coptic, or perhaps by these characters doubled; as , =, or δ , $\pi\epsilon\pi$, or $\pi\iota$, Coptic. The Plural is also formed by III , and the Dual by II , in the Rosetta Inscription. From the same mode of reasoning, I am inclined to think that the Genitive is formed by ; and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters; as, , $\pi\kappa$, or $\pi\&\kappa$; , πq , or $\pi\&q$; , πc , or $\pi\&c$; &c. Although these

conclusions have not been established, yet some groups of characters appear to favour them.

The ALPHABETIC, or PHONETIC,* was one of the modes of Hieroglyphic writing; but besides this, the Egyptians had another, called the SYMBOLIC, which is subdivided into various kinds. One kind of Symbolic writing was by direct imitation, or pictorial representations of the things intended to be expressed; as, a bullock, or a ram, was represented by a figure of the animal; and a bow and arrow, by a graphic imitation of them. Another kind of Symbolic writing was the Tropical, or Figurative; that is, by metaphors and similitudes. The third kind of Symbolic writing was called Enigmatical. For in-

* Clemens Alexandrinus, who flourished about the second century, is supposed to mention with correctness the kinds of writing used by the Egyptians. His words are these:

Αὐτὰ οἱ παρ' Αἰγυπτίοις παιδευόμενοι, πρῶτον μὲν πάντων τὴν Αἰγυπτίων γραμμάτων μέθοδον ἐκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλουμένην· δευτέραν δὲ, τὴν ἱερατικὴν, ἣ χροῦται οἱ ἱερογραμματεῖς· ὅσα τὴν δὲ καὶ τελευταίαν τὴν ἱερογλυφικὴν, ἥς ἡ μὲν ἐστὶ διὰ τῶν πρῶτων στοιχείων κυριολογικὴ· ἡ δὲ συμβολικὴ. τῆς δὲ συμβολικῆς ἡ μὲν κυριολογεῖται κατὰ μῦθους, ἡ δ' ὥσπερ τροπικῶς γραφεται, ἡ δὲ ἀντικρὺς ἀλληγορεῖται κατὰ τινὰς αἰνίγμους. ἤλιον γοῦν γραφάι βουλομένοι κυκλὸν ποιοῦσι, σελήνην δὲ σχῆμα μηνοειδὲς, κατὰ τὸ κυριολογουμένον εἶδος· τροπικῶς δὲ κατ' οἰκειότητα μεταγόντες καὶ μετατίθεντες, τὰ δ' ἐξάλλαντες, τὰ δὲ πολλαχῶς μετασχηματίζοντες χαραττοῦσιν. *Strom.* l. 4. c. 4.

“Jam vero qui docentur ab Ægyptiis, primum quidem discunt Ægyptiarum litterarum viam ac rationem quæ vocatur Epistolographica: secundò autem hieraticam, qua utuntur Hierogrammatæ: ultimum autem Hieroglyphicam; cujus una quidem species est per prima elementa, Cyriologica dicta; altera vero Symbolica. Symbolicæ autem una quidem proprie loquitur per imitationem; alia vero scribitur

stance, to express the sun, they formed a circle; and for the moon, they traced the figure of a crescent.

At what period Hieroglyphic writing was first used in Egypt, it is impossible to say; but the inscriptions upon the monuments carry us back to a very ancient date. The name of Tirhakah, king of Ethiopia, (2 Kings xix. 9.) who flourished about 700 years before Christ, was discovered by Mr. Salt, at Medinet Haboo, and at Birkel in Ethiopia, in Phonetic characters. M. Champollion^b has also found at Karnak, the name of Shishak, king of Egypt, (1 Kings xiv. 25, 26.) who lived about 970 years before Christ, Phonetically written. "He is represented as dragging the Chiefs of thirty conquered

scribitur velut Tropice : alia vero fere significat per quædam Ænigmata. Qui solem itaque volunt scribere, faciunt circulum; lunam autem, figuram lunæ, cornuum formam præ se ferentem, convenienter ei formæ quæ proprie loquitur.* Tropice autem per convenientiam traducentes et transferentes, et alia quidem immutantes, alia vero multis figuris imprimunt."

Porphyry has communicated much the same information on the subject :

Εν Αιγυπτῷ μὲν τοῖς ἱεροῦσι συνὴν ὁ Πυθαγόρας, καὶ τὴν σοφίαν ἐξέμαθε, καὶ τὴν Αἰγυπτίων φωνὴν γραμμάτων δὲ τρεῖσας διαφορας, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν τῶν μὲν κοινολογούμενων κατὰ μῦθον, τῶν δὲ ἀλληγορουμένων κατὰ τινὰς αἰνίγμους.

De Vit. Pythag. c. 11, 12.

"In Ægypto cum sacerdotibus vixit Pythagoras, et sapientiam didicit, ac linguam Ægyptiorum : litterarum autem tria genera, Epistolographicas, Hieroglyphicas, et Symbolicas, quarum illæ (Hieroglyphicæ) quidem res exponunt imitatione, hæ (Symbolicæ) vero sub Ænigmatibus quibusdam latenter ostendunt."

^b Seventh Letter from Egypt.

Nations to the feet of the Theban Trinity." Among these he found written, in letters at full length, "Joudaha Melek,* the Kingdom of the Jews." This may be considered as a commentary on the above-named chapter. We may probably conclude in the words of the Poet:

"Nondum flumineas Memphis contexere biblos
Noverat: et saxis tantum volucresque feræque
Sculptaque servabant magicas animalia linguas."

Lucani Pharsalia, lib. iii. 221.

The Hieratic or Sacerdotal characters are immediately derived from the Hieroglyphic, which will at once appear on comparing them.

The Author does not feel himself called upon to say any thing further, either on the Hieratic or Enchorial manner of writing among the Egyptians; as the learned Author of the Appendix to the Grammar, to whom the merit of the discoveries in Egyptian Hieroglyphic and Enchorial Literature belongs, will more than supply the deficiencies. The Author considers it an honour to himself, and an advantage to the Reader, to have all that is necessary on the subject supplied by so able and judicious a writer as Dr. YOUNG.

The Enchorial Alphabet is composed from careful examinations of the Rosetta Inscription, and other Enchorial documents, published and in manuscript.

* Melek, in Hebrew, מלך, signifies *King*, and not *Kingdom*.

PART II. ETYMOLOGY.

THE ARTICLES.

1. The Article is used before Nouns, and their Infixes; and before Pronouns, &c.

The Definite Article is,

Mas. Sing.	Fem. Sing.	M. & Fem. Plural.
π, η, or φ.	τ, θ, †.	πι, η, ηεν.

The Indefinite Article is,

M. & Fem. Sing.	M. & Fem. Plural.
ο.	ε, επ.

OF THE DEFINITE ARTICLE.

2. The definite article singular, masculine gender, is, π, η, or φ, and is prefixed to words in the following manner; *αλχι*, a word; *π-αλχι*, or *π-αλχι*, the word; *π-οτρο*, *π-οτρο*, or *φ-οτρο*, the king, from *οτρο* a king.

The π is always used before the infix of nouns of the masculine singular; as, *π-εφ-υηρι*, his son, from *υηρι*

THE ARTICLES.

2, The definite article sing. masc., in Sahidic, and Bashmuric, is πε, or π. π also occurs in a few instances.

π is always, as in the Coptic, put before the infix of nouns masculine singular, and before the relative pronoun ετ.

3. The

ὑἱοῦ *a son*, and εἰ the infix of the 3d person masculine. It is also used before the relative pronoun εἵ, or εἰ, as, πεῖ, πεῖ: thus, πεῖ-ὅτι, from ὅτι *like*; πεῖ-ὁ ἅγιος, from ὁ ἅγιος *holy*; πεῖ-ἡ ἀγαπήσασα, *he who hath loved*, from ἀγαπήσασα *to love*, πεῖ the relative pronoun with the article, and ἡ the prefix indic. perf. 3d pers. sing. (See the Relative Pronouns &c.)

φ is generally used before the letters β, λ, π, ο, ρ, and ρ; but sometimes ν and π occur before them.

3. The definite article singular, of the feminine gender, is τ, θ, or †, and is thus used; τ-φωνή, *the voice*; θ-πόλις, *the city*; †-ἀλήθεια, *the truth*; &c.

τ is always used before the infix of the feminine singular; as, τ-ἡ δούλη, *my maid-servant*, from δούλη *a maid-servant*, and ἡ the infix of 1st pers. sing. (See Infixes.)

4. The definite article plural, of the masculine and feminine genders, is, ν, π, or πεν; as, ν-οἶκος, *the house*; plu. ν-οἶκοι, *the houses*: †-στρατός, *f. the army*: π-στρατοί, *the armies*.

π always

3. The definite article sing. feminine, of the Sahidic, and Bashmuric, is τε, or τ.

τ is always used before the infix of nouns feminine, and before vowels.

4. The definite article plural, both masculine and feminine, is νε, π, περ, ν, πεν, or ππ; or ππ, if λ or π follows; as, νε-ἡμι, *the sins*, from ἡμι *a sin*; περ-ῥήματα, *the words*, from ῥήματα *a word*. ν but seldom occurs.

π is

π always occurs before the infix, and the relative pronoun ετ or εθ; as, π-α-ποβι, m. *my sins*, from ποβι, m. *a sin*, and α, the infix of the 1st pers. sing.; π-εγ-τεβς, f. *his seals*, from τεβς *a seal*, and εγ the inf. of the 3d pers. sing. mas.

πεν sometimes occurs prefixed to nouns; as, πεν γηρι, *the sons*, from γηρι *a son*; πεν-χιχ, *the hands*, from χιχ *a hand*.

5. The indefinite article singular of the masculine and feminine genders is οτ; as, οτ-αλχι, *a word*, m. from αλχι *a word*; οτ-τεβτ, *a fish*, m. from τεβτ *a fish*; οτ-βακι, *a city*, f. from βακι *a city*; οτ-αωπυ, *a sister*, f. from αωπυ *a sister*; &c.

When οτ, the indefinite article singular, precedes the preposition ε, the ο is rejected; as, εοτ-αλχε, *in a*

π is always used before the infix plural of nouns and the relative ετ.

ππ is sometimes met with; as, ππ-αλοβ, *the beds*, from αλοβ *a bed*; &c.

πα, if α or π follows; as, πα-πητε, *the heavens*, from πε *heaven*.

5. The indefinite article singular is οτ, in the Sahidic, and Bashmuric.

6. The indefinite article plural is επ, or επ; as, επ-ρωεε, or επ-ρωεε, *men*; επ-αιοτ, or επ-αιοτ, *stars*.

7. When οτ, the indefinite article sing., precedes λ, the prefix of the 3d pers. singular and plural of the perfect

NOUNS WITHOUT THE ARTICLE.		NOUNS WITH THE INDEFINITE ARTICLE.		NOUNS WITH THE DEFINITE ARTICLE.	
Sing. and Plur.		Sing.	Plur.	Sing.	Plur.
Hi, <i>house, or houses, m.</i>		ოჲ-ჰი, <i>a house.</i>	გჰნ-ჰი, <i>houses.</i>	ჴ-ჰი, <i>the house.</i>	ჴ-ჰი, <i>the houses.</i>
გოჲ, <i>serpent, or serpents, m.</i>		ოჲ-გოჲ, <i>a serpent.</i>	გჰნ-გოჲ, <i>serpents.</i>	ჴ-გოჲ, <i>the serpent.</i>	ჴ-გოჲ, <i>the serpents.</i>
Პოო, <i>mountain, or mountains, m.</i>		ოჲ-Პოო, <i>a^a mountain.</i>	გჰნ-Პოო, <i>mountains.</i>	ჴ-Პოო, <i>the mountain.</i>	ჴ-Პოო, <i>the mountains.</i>
ჩჰჲ, <i>sword, or swords, f.</i>		ოჲ-ჩჰჲ, <i>a sword.</i>	გჰნ-ჩჰჲ, <i>swords.</i>	ჴ-ჩჰჲ, <i>the sword.</i>	ჴ-ჩჰჲ, <i>the swords.</i>
ჩჰჰი, <i>city, or cities, f.</i>		ოჲ-ჩჰჰი, <i>a city.</i>	გჰნ-ჩჰჰი, <i>cities.</i>	ჴ-ჩჰჰი, <i>the city.</i>	ჴ-ჩჰჰი, <i>the cities.</i>

9. Some words form the plural by changing the termination of the singular. Words ending in *ε* form the plural by changing the *ε* into *ηοτ*, *ηοτι*, *ηωτι*, *οτοτ*, or *ωοτ*; as, *εξε*, *an ox*; *εξηοτ*, *oxen*; &c.: but most words which end in *ε*, and vary their termination to form the plural, make that plural by adding *τ*; as, *μερε*, *a witness*; *μερετ*, *witnesses*. Words ending in *ει* change the *ει* into *ηοτι*; as, *ερφει*, *a temple*; *ερφηοτι*, *temples*. Words ending in *η* change the *η* into *ετ*, *ηοτ*, or *ωοτι*; as, *ερην*, *a tear*; *ερηνηοτι*, *tears*; &c. Those ending in *ητ*, or *ιτ*, generally change them into *α†*; &c. But as words do not change their termination to form their plural by any infallible rule, the following list is given, which comprehends nearly the whole of those

OF NUMBER OF NOUNS.

9. Some words, in the Sahidic, form the plural like the Coptic, by changing the termination of the singular. Words ending in *ε* in the singular, form the plural by changing the *ε* into *ητε*, or *οοτε*; as, *πε*, *heaven*; plural, *πητε*, *heavens*. *η* is changed into *οοτε*; as, *εγυη*, *night*; *εγυοοτε*, *nights*. *ο* is changed into *ωοτ*, or *ωωτ*: or *οτε* is added; as, *ερεπο*, *a river*; *ερεπωοτ*, *rivers*; &c. *οτ* is changed into *οοτε*; as, *εηνοτ*, *an hour*; *εηνοοτε*, *hours*; &c. &c. Most of those words which change their termination, form the plural in *οοτε*. As Sahidic words which change their termination to form the plural, cannot easily be remembered, the following list is here given:

απε,

those words which form the plural, by varying the singular termination :

Singular.	Plural.
ἄριστος, πῖ, <i>a month</i> ,	ἄριστοι.
ἄλως, πῖ, <i>a child</i> ,	ἄλωσι.
ἄπασι, πῖ, <i>an oath</i> ,	ἄπασι.
ἀτῷ θεῷ ὁτις, ^{incompre-} ^{hensible,}	ἀτῷ θεῷ ὁτις.
ἀνάκτις, ὁ, <i>a palace</i> ,	ἀνάκτοις.
ἀπὸς, ὁ, <i>a limit</i> ,	ἀπὸς.
ἄκρως, ὁ, <i>a head</i> ,	ἄκρως.
ἄνθρωπος, πῖ, <i>a giant</i> ,	ἄνθρωποι.
ἄρχων, πῖ, <i>a magician</i> ,	ἄρχων.
ἄρτι, <i>flesh</i> ,	ἄρτι, & ἄρτι.
ἄρτι, πῖ, <i>a treasure</i> ,	ἄρτι.
ἄλλος, ὁ, <i>blind</i> ,	ἄλλοι.
ἄλλος, πῖ, <i>wages</i> ,	ἄλλοι.
ἄλλος, πῖ, <i>a servant</i> ,	ἄλλοι.

ἄλλοι,

SAHIDIC.

Singular.	Plural.
ἄκρως, ὁ, <i>a head</i> ,	ἄκρως.
ἄρτι, πῖ, <i>a treasure</i> ,	ἄρτι, & ἄρτι.
ἄρτι, πῖ, <i>a river</i> ,	ἄρτι, & ἄρτι.
ἄρτι, πῖ, <i>a father</i> ,	ἄρτι.
ἄρτι, ὁ, <i>a kingdom</i> ,	ἄρτι, & ἄρτι.
ἄρτι, ὁ, <i>good</i> ,	ἄρτι.
ἄρτι, ὁ, <i>much</i> ,	ἄρτι, & ἄρτι.
ἄρτι, πῖ, <i>a dog</i> ,	ἄρτι.
ἄρτι, ὁ, <i>heaven</i> ,	ἄρτι.
ἄρτι, πῖ, <i>the side</i> ,	ἄρτι.

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Singular.	Plural.
ρελεντ, φ, <i>a tenth</i> ,	ρελεντ, and ρελεντ.
ρελεγε, πι, and †, <i>free</i> ,	ρελεγετ.
ρερξω, πι, <i>a musician</i> ,	ρερξωσι.
ρο, πι, <i>a mouth</i> ,	ρωσι.
ροτξι, <i>evening</i> ,	δροτξι.
σαβε, <i>wise</i> ,	σαβετ, m. σαβη, f.
σαιδε, <i>beautiful</i> ,	σαιωσι.
σαδ, πι, <i>a scribe</i> ,	σδοσι, and σαδ.
σβα, †, <i>a doctrine</i> ,	σβαιωσι.
σβτ, πι, <i>a wall</i> ,	σεβδασι, and σβτ.
σπ, πι, <i>a brother</i> ,	σπησι.
σπι, πι, <i>a robber</i> ,	σπιωσι, and σπι.
σφιρ, πι, <i>the side</i> ,	σφιρωσι.
σξι, πι, †, <i>a woman</i> ,	ξισι.
τεβη, πι, <i>a beast</i> ,	τεβηωσι.
τοοτι, <i>the morning</i> ,	δοοτι.
τοτ, <i>a hand</i> ,	τοτοσ, and τοτ.
φε, †, <i>heaven</i> ,	φησι.
ψαρε, πι, <i>a desert</i> ,	ψαρετ.
ψδωτ, πι, <i>a rod</i> ,	ψδοτ.
	ψελλο,

SAHIDIC.

Singular.	Plural.
ριε, π, <i>weeping</i> ,	ρειοσι.
ρρο, π, <i>a king</i> ,	ρρωσι.
σπ, π, <i>a brother</i> ,	σπησι.
βιρ, <i>a basket</i> ,	βρησι.
ω, and εω, τ, <i>an ass</i> ,	ειωσι.
νυ, τ, <i>night</i> ,	ευνωσι.
τ, <i>a tear</i> ,	ρειοσι.
βη, <i>beast</i> ,	τβησι.
	D
	τοοτ,

Singular.	Plural.
ἔβλο, πι, <i>dumb</i> ,	ἐβλωτ.
Ἰθωψ, <i>an Ethiopian</i> ,	Ἰθαψτ.
ἐπесе, <i>beautiful</i> ,	ἐπесωτ.
ἐλεκζ, πι, <i>affliction</i> ,	ἐλεκзτ.
ἐρεη, †, <i>a tear</i> ,	ἐρεωоти.
ἐρφεи, πι, <i>a temple</i> ,	ἐрфноти.
ετφω, †, <i>a burden</i> ,	ετφωоти.
εω, πι, & †, <i>an ass</i> ,	εετ, & ερε.
εψω, †, <i>a hog</i> ,	εψзт.
εψωτ, πι, <i>a merchant</i> ,	εψο†.
ἐρε, †, <i>an ox</i> ,	ερεнот, & εреωт.
ни, πι, <i>a house</i> ,	нот, & ни.
θεψе, πι, & †, <i>a neighbour</i> ,	θεψет.
ιερο, φ, <i>a river</i> ,	ιερωт.
ιοη, φ, <i>a sea</i> ,	ιηηиот.
ιωτ, πι, <i>a father</i> ,	ιο†.
ηη, πι, <i>a place</i> ,	ηηи, & ηη.
ηερε, πι, <i>a witness</i> ,	ηερεт.
ηετοτρο, †, <i>a kingdom</i> ,	ηετοτρωт.
ηεпрт, πι, <i>a beloved</i> ,	ηεпрз†.
ηери, <i>a day</i> ,	ηηери.
ηιωт, πι, <i>a way</i> ,	ηиτωоти, & ηиωт.
ηηη, <i>great</i> ,	ηηηт.
ηηηе, <i>good</i> ,	ηηηет.
ηηηе, <i>much</i> ,	ηηηωт.
οηпот, †, <i>an hour</i> ,	οηпωоти.
οηро, πι, <i>a king</i> ,	οηρωт.
пeηηηе, <i>good</i> ,	пeηηηет, and пeηηηпотот.
ρηηηω, πι, & †, <i>rich</i> ,	ρηηηои, and ρηηηωт.
ρзт, <i>a foot</i> ,	ρзтот.

Singular.	Plural.
PEΛANT, φ, <i>a tenth</i> ,	PEΛA†, and PEΛANT.
PEΛEΓE, ΠI, and †, <i>free</i> ,	PEΛEΓET.
PEΓXΩ, ΠI, <i>a musician</i> ,	PEΓXΩTI.
PO, ΠI, <i>a mouth</i> ,	PΩOT.
ΠOTEΓI, <i>evening</i> ,	ΔPOTEΓI.
CAΔE, <i>wise</i> ,	CAΔET, m. CAΔH, f.
CAIE, <i>beautiful</i> ,	CAIΩOT.
CAΘ, ΠI, <i>a scribe</i> ,	CΘOTI, and CAΘ.
CBΩ, †, <i>a doctrine</i> ,	CBΩOTI.
COBT, ΠI, <i>a wall</i> ,	CEBΘAIOT, and COBT.
CON, ΠI, <i>a brother</i> ,	CNHOT.
COMI, ΠI, <i>a robber</i> ,	CINΩOTI, and COMI.
CFIP, ΠI, <i>the side</i> ,	CFIPΩOTI.
CZIEI, †, <i>a woman</i> ,	ZIOEII.
TEBHN, ΠI, <i>a beast</i> ,	TEBHNΩOTI.
TOOTI, <i>the morning</i> ,	ΔTOOTI.
TOT, <i>a hand</i> ,	TOTOT, and TOT.
ΦE, †, <i>heaven</i> ,	ΦHOTI.
ΨAQE, ΠI, <i>a desert</i> ,	ΨAQET.
ΨBΩT, ΠI, <i>a rod</i> ,	ΨBOT.

ΨEΛEΛO,

SAHIDIC.

Singular.	Plural.
PIAE, Π, <i>weeping</i> ,	P̄AIEIOOTE.
PPO, Π, <i>a king</i> ,	P̄PΩOT.
CON, Π, <i>a brother</i> ,	CNHT.
BIP, <i>a basket</i> ,	BPHOTE.
IA, and EΩ, T, <i>an ass</i> ,	EIΩOTE.
ETYN, T, <i>night</i> ,	ETYNOTE.
P̄AIEH, T, <i>a tear</i> ,	P̄AIEIOOTE.
TBNH, <i>a beast</i> ,	TBNHOOTE.

D

TOOT,

Singular.	Plural.
αλλοτριος, πι, <i>a stranger</i> ,	αλλοτριων.
αυπη, πι, <i>a net</i> ,	αυπησ.
αυο, <i>a thousand</i> ,	αυων, and αυο.
αυτεκο, πι, <i>a prison</i> ,	αυτεκων.
αυφην, πι, <i>a friend</i> ,	αυφερ, and αυφερι.
αυχε, πι, <i>a locust</i> ,	αυχες, and αυχνησ.
δελλο, πι, <i>an old man</i> ,	δελλοι.
δρε, πι, <i>food</i> ,	δρησ.
ελλην, πι, <i>a bird</i> ,	ελλην.
εθο, πι, <i>a horse</i> ,	εθων.
εην, †, <i>a helm</i> ,	εηνσ.
εοτι, πι, and †, <i>first</i> ,	εοτα.
εωβ, πι, <i>a work</i> ,	εβνησ.
εω†, πι, <i>tribute</i> ,	εο†.
καμεοτλ, πι, <i>a camel</i> ,	καμεαλι, & καμεοτλι.
κοι, πι, <i>a ship</i> ,	εκνησ.
ελε, πι, <i>lame</i> ,	ελεσ.
ελοχ, †, <i>a foot</i> ,	ελατα.
εαχη, <i>maimed</i> ,	εαχεσ, and εαχεσ.

SAHIDIC.

Singular.	Plural.
τοοτ, <i>the hand</i> ,	τοοτοτ.
ελλην, <i>a bird</i> ,	ελλαατε.
εωβ, π, <i>a work</i> ,	εβητε.
ερε, τ, <i>food</i> ,	ερητε.
κοι, π, <i>a ship</i> ,	εκητ.
χοειс, <i>a lord</i> .	хιсооте, and хοеис.

Those Greek words which end in ε or η, and which change their termination, make the plural in οοτε ; as, ψυχη, ψυχοοτε.

OF GENDER OF NOUNS.

10. In Coptic, every Noun is either of the Masculine or Feminine Gender, and is known by the masculine or feminine article being prefixed, or by the masculine or feminine prefix, or suffix; or it is known by its agreeing with the verb, or some other word in the sentence, which has the sign of the gender: as, $\pi\iota\text{-}\eta\rho\pi$, *the wine*, m.; $\dagger\text{-}\beta\alpha\kappa\iota$, *the city*, f.; $\epsilon\varsigma\text{-}\omega\gamma$, *much*, m.; $\epsilon\varsigma\text{-}\omega\gamma$, *much*, f.; $\tau\eta\rho\text{-}\varsigma$, *all*, m.; $\tau\eta\rho\text{-}\varsigma$, *all*, f.; &c. $\beta\eta\theta\alpha\pi\iota\alpha\ \pi\alpha\varsigma\text{-}\beta\epsilon\pi\tau\ \pi\epsilon$, *Bethany was near*, f.; $\omicron\tau\omicron\varsigma\ \omicron\tau\alpha\iota\ \alpha\varsigma\gamma\epsilon\iota$, *And one fell*, m.; $\omicron\tau\omicron\varsigma\ \alpha\varsigma\text{-}\omega\omega\pi\iota\ \dot{\eta}\chi\epsilon\ \omicron\tau\text{-}\mu\iota\gamma\ddagger\ \dot{\eta}\gamma\omicron\ddagger\ \epsilon\chi\epsilon\eta\ \dagger\text{-}\epsilon\kappa\kappa\lambda\eta\varsigma\iota\alpha\ \tau\eta\rho\varsigma$, *And great fear (f.) came upon all the Church*—Acts v. 2.

OF CASES.

11. * If a Case be a variation in the termination of Nouns,

* The ancient Grammarians compared a Noun to a perpendicular line. The variations of the word from the Nominative they considered as lines falling from the perpendicular, with different degrees of obliquity; and these they called the noun's $\Pi\tau\omega\sigma\epsilon\iota\varsigma$ (CASUS), *Cases*, or *Fallings*.—See Harris's *Hermes*, Book II.

Jablonsky says, "Cæterum, cùm Ægyptii nomina sua flectere non soleant, uti Græci et Romani faciunt."—*De Remp. Ægyptior.* p. 44. "Varro de Ling. Lat. lib. vii. p. 97. edit. Steph. observat: Ægyptiorum vocabula singulis casibus dici, i.e. unicum habere casum."

OF GENDER OF NOUNS.

10. The remarks on Coptic Gender will equally apply to the Sahidic and Bashmuric.

OF CASES.

11. $\bar{\alpha}\bar{\alpha}$ or $\epsilon\bar{\alpha}\bar{\alpha}$, and $\bar{\eta}$ or $\epsilon\bar{\eta}$, are common to all the Cases in Sahidic and Bashmuric.

Genitive Plural; as, *πεχε ἰη̅ς ἡ-Γιλωων Πετρος* *xe Γιλωων φά-Ιωαννης*, *Jesus said to Simon Peter, Simon of John &c.*—John xxi. 15; *φά πῶ̅ νε πι-οτχαλ*, *Of the Lord is salvation*—Ps. iii. 8; *τ-α-μετοτρο θα-παι-κοσμος εη τε*, *My kingdom is not of this world*—John xviii. 36; *επον πα-π-σπερ εε παβραεε*, *We are of the seed of Abraham*—John viii. 33; *παι-εαχι πα-οτ-ρωεε εη νε*, *These words are not of a man &c.*—John x. 21; &c.

When two or more nouns occur in the Genitive, the mark or sign of the genitive is frequently put before one only; as, *πι-εαρζ ἡτεπι-ρεερετ πεεε πι-βωκ πεεε πι-κοτχι πεεε πι-πιγϋ†*, *The flesh of the free and of servants, and of the small and great*—Rev. xix. 18. *εεπ-ρωεε ἡ-Κυπριος πεεε πι-Κυριννεος*, *Men of Cyprus and of Cyrenne*—Acts xi. 20. Sometimes the sign of the Genitive occurs before both nouns; as, *εε-πι-εγγελος πτε-†-εκκλησι̅α ἡτε-Περταμμος*, *To the Angel of the Church of Pergamos*—Rev. ii. 12. *π-χακι ἡτε-τχρεεε ἡ-επερ*, *The blackness of eternal darkness*—Jude 13; &c.

THE DATIVE.

15. The Dative Case takes the *εε* or *η̅*, and sometimes *ε̅*, prefixed; as, *πεχαεγ ἡ-Γιλωων*, *He said to Simon*; *εγ† τοτγ εε-π-Ιε̅α̅*, *He hath given his hand (help) to Israel*, &c.; *εγἱ ε̅-π η̅ εε-Οαρι̅α̅*, *He came to the house of Mary*—Acts xii. 12; &c.

THE DATIVE.

15. The Prefixes to the Dative Case are *εε* and *η̅*.

THE ACCUSATIVE.

16. The Signs of the Accusative Case are **ⲁⲗ**, **ⲛ̀**, or **ⲉ̀**; as, **ⲁⲓⲣⲱⲛⲧⲧ ⲛ̀ⲉⲗⲁⲛⲱⲣⲓ**, *He hath cast down the strong*—Luke i. 52; **ⲛⲁⲉⲓ ⲁⲗⲛⲓⲟⲩⲱⲛⲓⲣⲓ**, *We have received confidence*; **ⲉ̀ⲁⲣⲉⲗ ⲉ̀ⲧⲁⲉⲧⲟⲩⲁⲓ**, *To keep the unity*—Ephes. iv. 3; **ⲁⲗⲁⲧⲁⲙⲓ ⲉ̀ⲟⲩ ⲙⲁⲑⲉⲣⲓ**, *Shew me a stater*—Luke xx. 24; **ⲁⲓⲣⲁⲟⲩⲧ ⲉ̀ⲛⲓⲛⲁⲧⲱⲉⲗⲉⲧ**, *He called the bridegroom*—John ii. 9; **ⲁⲓⲛⲁⲩ ⲉ̀ⲛⲱⲟⲩ ⲁⲗ ⲡⲧ**, *He saw the glory of God*—Acts vii. 55.

THE VOCATIVE.

17. Sometimes **ⲱ**, as well as **ⲁⲗ** or **ⲛ̀**, is put before nouns, as a sign of the Vocative Case; as, **ⲱⲣⲱⲙⲓ**, *O man!* But it does not often occur.

THE ABLATIVE.

18. **ⲁⲗ** and **ⲛ̀** are prefixed to the Ablative Case, and sometimes Prepositions.

19. Various Prepositions might here be referred to, as Signs of Cases; but it is thought unnecessary to multiply observations.

20. Words

THE ACCUSATIVE.

16. **ⲁⲗ**, **ⲛ̀**, and **ⲉ̀**, are signs of the Accusative Case, as in Coptic.

THE VOCATIVE.

17. The Prefixes **ⲁⲗ** and **ⲛ̀**, and sometimes **ⲱ**, are used to the Vocative Case. Greek words sometimes retain their own peculiar Vocative terminations.

THE ABLATIVE.

18. The Ablative Case in Sahidic, and Bashmurić, takes **ⲁⲗ** and **ⲛ̀**, and the Prepositions, like the Coptic.

20. Words frequently occur without any definite Sign of a Case, which can then only be discovered by the connexion in which the words stand.

CHAP. III.

OF ADJECTIVES.

21. The Number and Gender of Adjectives are denoted by the Articles, Prefixes, and Suffixes, which are united to the Substantive, or Adjective, or to both; as, *ⲡⲓⲛⲉⲧⲟⲱⲟⲩ*, *bad*, m. ; *ⲡⲓⲛⲱⲩ*, *great*, m. ; *†ⲛⲱⲩ*, *great*, f. ; *ⲡⲓⲗⲗⲛⲉ̀ⲥⲱⲟⲩ ⲉⲑⲛⲗⲛⲉⲓ ⲡⲓⲁⲓ-†*, *The Good Shepherd hath given &c.*—John x. 11. *†ⲉⲕⲱ ⲉⲑⲛⲗⲛⲉ-ⲉ*, *good doctrine*, f. &c. •

22. The Article is united to the Substantive or Adjective, whichever occurs first ; and sometimes it is added to both.

23. The Plural of a few Adjectives is denominated by the termination : the chief of these will be here found :—

ⲗⲧⲱⲉⲧ-

o

OF ADJECTIVES.

21, 22. The observations on Coptic Adjectives will equally apply to the Sahidic and Bashmuric, and render further observations here unnecessary.

23. Some few Adjectives form their Plural by changing the termination of the Singular ; as,

ⲕⲉ,

Singular.	Plural.
ⲁⲧⲱⲃⲉⲧⲃⲟⲧϣ, <i>incompre-</i> <i>hensible.</i>	ⲁⲧⲱⲃⲉⲧⲃⲟⲧⲟⲩ.
ⲃⲉⲗⲗⲉ, <i>blind,</i>	ⲃⲉⲗⲗⲉⲩ.
ⲉⲃⲟ, <i>dumb;</i>	ⲉⲃⲱⲟⲩ.
ⲉⲡⲉⲥⲉ, <i>beautiful,</i>	ⲉⲡⲉⲥⲱⲟⲩ.
ⲙⲉⲡⲣⲓⲧ, <i>beloved,</i>	ⲙⲉⲡⲣⲁⲓ.
ⲡⲁⲡⲉ, <i>good,</i>	ⲡⲁⲡⲉⲩ.
ⲡⲁⲱⲉ, <i>much, many,</i>	ⲡⲁⲱⲱⲟⲩ.
ⲣⲉⲙⲉⲅⲉ, <i>free,</i>	ⲣⲉⲙⲉⲅⲉⲩ.
ⲥⲁⲃⲉ, <i>wise,</i>	ⲥⲁⲃⲉⲩ, & ⲥⲁⲃⲏ f.
ⲥⲁⲓⲉ, <i>fair,</i>	ⲥⲁⲓⲱⲟⲩ.
ⲃⲁⲉ, <i>the last,</i>	ⲃⲁⲉⲩ.
ⲅⲟⲩⲓⲧ, <i>the first,</i>	ⲅⲟⲩⲁⲓ.
ⲭⲁⲡⲏ, <i>soft,</i>	ⲭⲁⲡⲉⲩ.
ⲃⲁⲗⲉ, <i>lame,</i>	ⲃⲁⲗⲉⲩ.
ⲃⲁⲭⲏ, <i>maimed,</i>	ⲃⲁⲭⲉⲩ.

COMPARISON OF ADJECTIVES.

24. Comparatives are formed by ⲉⲅⲟⲩⲉ, *above, or more than*; or ⲉ, *than*, put after the Positive; as, ⲟⲩ-ⲡⲓⲱⲓⲧ ⲡⲉ ⲡⲓ ⲉⲅⲟⲩⲉ ⲡⲉⲡ-ⲅⲏⲧ, *Great is God than (or greater than) our heart*—1 John iii. 20;
ⲅⲁⲡ-

SAHIDIC.

Singular.	Plural.
ⲕⲉ, <i>another</i>	ⲕⲟⲟⲩⲉ.
ⲡⲁⲱⲟϥ, <i>much</i>	ⲡⲁⲱⲱⲟⲩ.
ⲡⲁⲡⲟⲩϥ, <i>good</i>	ⲡⲁⲡⲟⲩⲟⲩ and ⲡⲁⲡⲟⲩ.
ⲅⲁⲉ, <i>the last</i>	ⲅⲁⲉⲩ, ⲅⲁⲉ, & ⲅⲁⲉⲩ, f.

COMPARISON OF ADJECTIVES.

24. The Comparative, in Sahidic, and Bashmuri, is formed like the Coptic, by ⲉⲅⲟⲩⲉ, ⲉ, or ⲡⲉⲅⲟⲩⲟ after the Positive; and sometimes by ⲡⲁⲣⲁ.

ἡ-παι ἐκ-ἐ-παι, *Great things (greater) than these thou shalt see*—John i. 51. Sometimes both ἐξοτε and ἐ occur in forming the Comparative; as, †-μετσοχ ἡτε † ἐ-οι ἡ-καβε ἐξοτε ἐ-πι-ρωαι, *The foolishness of God is wise more than (or wiser than) men*—1 Cor. i. 25.

The Comparative is also expressed by adding ἡροτο to the Positive; as, †-μεταμεερε, ἡτε † οὐ-παι† τε ἡροτο, *The witness of God is greater (or more great)*—1 John v. 9.

Sometimes there is no word to express the Comparative, and it can only be collected from the sense of the passage; as, παι γαρ πε πι-παι†, *For which is great (greater), he that sitteth &c.* Luke xxii. 27.

25. The Superlative Degree is formed by adding ἐβολ, ἐβολοντε, or ἐ, or some such word, to the Positive, with τηρ, or οτον πιβει, *all*: thus; ἐοτ-κοτχ μεν τε ἐβολοντε πι-χρωχ τηροτ, *Which truly is little than (least of) all seeds*—Matt. xiii. 32; ἀποκ γαρ πε πι-κοτχι ἐβολ οντε πι-ἀποστολος τηροτ, *For I am little than (least of) all the Apostles*—1 Cor. xv. 9.

Sometimes the Superlative is formed by adding
ἐμμεγω

The Comparative sometimes can only be discovered by the sense, as in the Coptic.

25. The Superlative Degree, in Sahidic, and Bashmuric, is formed by ἐ, or some corresponding word following the Positive, and the word παι, *all*, &c. (See Coptic.)

It is also formed with ἐμμεγω, or ἐμμετε, which are sometimes doubled.

Sometimes it can be known only by the sense.

ἐλλεγῶ to the Positive; as, ἔταψυχην ὑπορτερ ἐλλεγῶ, *My soul is troubled exceedingly*—Ps. vi. 3. In some instances it is repeated; as, ἐλλεγῶ ἐλλεγῶ. It is also formed by ἰζοτο repeated; as, οτοζ, ἰζοτοῖ ἰζοτοῖ πατ-ερῳφῆρι, *And they were exceedingly astonished*—Mark vii. 37.

CHAP. IV.

PRONOUNS.

26. The PERSONAL PRONOUNS are :

Masc.	Singular.	Fem.	Plural. Masc. and Fem.
ἐγὼκ, <i>I.</i>			ἐποκ, <i>we,</i>
ἱθοκ, <i>thou, m.</i>		ἱθο, <i>thou, f.</i>	ἱθωτεκ, <i>ye.</i>
ἱθοκ, <i>he.</i>		ἱθοκ, <i>she.</i>	ἱθωοτ, <i>they.</i>

27. The FIRST PERSON.

Singular.	Plural.
ἐγὼκ, <i>I.</i>	ἐποκ, <i>we.</i>
πηι, <i>to me.</i>	παπ, <i>to us.</i>

The Pronouns of the First Person Singular and Plural approach very near to the Hebrew in sound; as, ἐγὼκ, אנכי, *I*; ἐποκ, אנן, *We*. Also ἑηποτ, הנה, or הן, *Ye*. The language, however, bears but little similarity to the Hebrew.

PERSONAL PRONOUNS.

27. The FIRST PERSON in Sahidic.

Singular.	Plural.
ἐγὼκ or ἐποτ; ἐκ or ἐκ; <i>I.</i>	ἐποκ, <i>we.</i>
πηι, <i>to me.</i>	παπ, <i>to us.</i>
ἐπακ, <i>I, Bash.</i>	Bash. πηπ, <i>to us.</i>

28. The SECOND PERSON.

Masc.	Singular.	Fem.
ἤθουκ, <i>thou, m.</i>		ἤθο, <i>thou, f.</i>
ἡδύκ, <i>to thee, m.</i>		ἡε, <i>to thee, f.</i>

Masc. and Fem.

Plural.

ἡώτεν, <i>ye, or you.</i>	ἑτεῖν, <i>you, or</i>
ἡώτεν, <i>to you.</i>	ἡτεῖν, <i>to you.</i>
	τεῖν, <i>to you.</i>
	ἐν, <i>to you.</i>

29. The THIRD PERSON.

Masc.	Singular.	Fem.	Plural.
ἡός, <i>he.</i>	ἡός, <i>she.</i>		ἡώος, <i>they, them.</i>
ἡός, <i>to him.</i>	ἡός, <i>to her.</i>		ἡώος, <i>to them.</i>

Also, τῇ, ἐτῇ, *he, she, that, &c.*

28. The SECOND PERSON.

Masc.	Singular.	Fem.
ἡτόκ, and ἡτῆ, <i>thou, m.</i>		ἡτό, <i>thou, f.</i>
ἡδύκ, <i>to thee.</i>		ἡε, <i>to thee, f.</i>
ἡνύκ, <i>to thee, Bash.</i>		

Plural.
Masc. and Fem.ἡώτῃ, and ἡτεῖν, *ye, or you.*ἡνύτῃ, *to you.*

ἡνύτῃ,	} <i>you, or</i>
ἡνύτῃ,	

ἡνύτῃ,	} <i>to you.</i>
ἡνύτῃ,	

Bash. ἡτῆ,	} <i>you, or</i>
ἡτῆ,	

ἡτῆ,	} <i>to you.</i>
ἡτῆ,	

29. The THIRD PERSON.

Masc.	Singular.	Fem.	Plural.
ἡτός, <i>he.</i>	ἡτός, <i>she.</i>		ἡτόος, <i>they, them.</i>
ἡός, <i>to him.</i>	ἡός, <i>to her.</i>		ἡός, <i>to them.</i>

Singular.

Plural.

Bash. ἡτῆ, *he.*ἡτῆ, *they.*ἡνύ, *to him.*ἡνύ, ἡνύ, or ἡνύ, *to them.*

POSSESSIVE PRONOUNS.

30. The Possessive Pronouns are derived from the Personal, and are the following :

Personal.	Possessive.
μηι, <i>to me</i>	ἡτηι, <i>mine</i> , m.
ηακ, <i>to thee</i> , m.	ἡτακ, <i>thine</i> , m.
ηαγ, <i>to him</i>	ἡταγ, <i>his</i> .
ηαν, <i>to us</i>	ἡταν, <i>ours</i> , m.
ηωτεν, <i>to you</i>	ἡτωτεν, <i>yours</i> , m.
ηωοτ, <i>to them</i>	ἡτωοτ, <i>theirs</i> , m.

THE FIRST PERSON.

	Masc.	Singular.	Fem.
31.	ἡτηι,	{ <i>mine</i> , or <i>my</i> , m.	ἡωι, <i>mine</i> , or <i>my</i> , f.
	φωι,		
		Plural.	
		Masc. and Fem.	
		ἡωι, <i>mine</i> , or <i>my</i> .	

POSSESSIVE PRONOUNS.

THE FIRST PERSON.

	Masc.	Singular.	Fem.
31.	ἡωι.	ἡωι, & ἡτωι,	<i>mine</i> , or <i>my</i> .
		Plural.	
		Masc. and Fem.	
		ἡωι, <i>mine</i> , or <i>my</i> .	

THE SECOND PERSON.

Singular.		Plural.
Masc.	Fem.	Masc. and Fem.
32. πῶκ, τῶκ, <i>thine</i> , or <i>thy</i> .		πὼκ, <i>thine</i> , or <i>thy</i> .

The SECOND PERSON.

		Singular.	
		Masc.	Fem.
33.	ἤτακ,	{ <i>thine,</i> or <i>thy, m.</i>	ἔωκ, <i>thine, or thy, f.</i>
	φωκ,		
		Plural.	
		Masc. and Fem.	
		ποῦκ, <i>thine, or thy.</i>	

The THIRD PERSON.

		Singular.		
		Masc.		Fem.
34.	ἦταρ, & ἦτηρ,	} <i>his.</i>	ἦταρ, & ἦτηρ, <i>hers, or her,</i>	
	φωρ,			
	πωρ,			
		Plural.		
		Masc.		Fem.
		ποῦρ,	} <i>his.</i>	ποῦρ, <i>hers, or her.</i>
		ἐτεποῦρ,		

The THIRD PERSON.

		Singular.	
		Masc.	Fem.
33.	ἥταρ,	} <i>his.</i>	ἥταρ, <i>hers, or her.</i>
	πωρ,		
		Plural.	
		Masc.	Fem.
		ποῦρ,	} <i>his.</i>
		ἐτεποῦρ,	
			ποῦρ, <i>hers, or her.</i>

The FIRST PERSON.

		Singular.	
		Masc.	Fem.
34.	ἡμεῖς,	{ <i>ours, or our.</i>	ἡμεῖς, <i>ours, or our.</i>
	ὑμεῖς,		

THE FIRST PERSON.

Singular.		Plural.
Masc.	Fem.	Masc. and Fem.
35. φων, θων,		ἡταν, ποτη,
<i>ours, or our.</i>		<i>ours, or our.</i>

THE SECOND PERSON.

Singular.		Plural.
Masc. and Fem.		Masc. and Fem.
36. ἡτωτεν,	} <i>yours,</i> } <i>or your.</i>	ποττεν, <i>yours, or your.</i>
φωτεν,		

THE THIRD PERSON.

Singular.		Plural.
Masc. and Fem.		Masc. and Fem.
37. ἡτωος,	} <i>theirs,</i> } <i>or their.</i>	ποτος,
ετεἡτωος,		πνετεποτος,
		} <i>theirs,</i> } <i>or their.</i>

38. The Demonstrative and Relative Pronouns are often prefixed to the Possessive; as, ετεφωι, *mine*; πετεφωκ, and φνετεφωκ, *thy, m.*; †ετεθωκ, and θνετεθωκ, *thy, f.* Plu. ετεποτκ, *thy.* Sing. πετεἡτας, *his.* Plu. πνετεποτος, *their, &c.*

THE SECOND PERSON.

Singular.	Plural.
Masc. and Fem.	Masc. and Fem.
35. πωτῆ, <i>yours, or your.</i>	ποττεν, <i>yours, or your.</i>

THE THIRD PERSON.

Singular.		Plural.
Masc. and Fem.		Masc. and Fem.
36. ἡτωος,	} <i>theirs,</i> } <i>or their.</i>	ποτος,
ετεπτωος,		πετεποτος,
		} <i>theirs,</i> } <i>or their.</i>

DEFINITIVE PRONOUNS.

Singular.		Plural.	
Masc.	Fem.	Masc. and Fem.	
39. $\phi\Delta I,$	$\Theta\Delta I,$	$\Pi\Delta I,$	} <i>hi, hæ, &c.</i> } <i>these, or those.</i>
$\Phi H,$	$\Theta H,$	$\Pi H,$	
$\Pi\Delta I,$	$\tau\Delta I,$	$\Pi I,$	
$\Pi I,$			

40. The following are sometimes used as signs of the Genitive Case ; and at others, as Relative Pronouns of the Genitive ; as,

Singular.		Plural.	
Masc.	Fem.	Masc. and Fem.	
$\phi\Delta,$	$\Theta\Delta,$	} <i>of this,</i> } <i>or that, &c.</i>	
		$\Pi\Delta,$	} <i>of these,</i> } <i>or those, &c.</i>

41. The Particle $\Delta\Delta\Delta\Delta\tau$ often takes Definitive and Relative Pronouns before it ; and is sometimes used Personally, and at others as a Definitive ; as,

$\Phi H\epsilon\tau\Delta\Delta$

DEFINITIVE PRONOUNS.

Singular.		Plural.	
Masc.	Fem.	Masc. and Fem.	
39. $\Pi\Delta I,$		} <i>this,</i> } <i>or</i> } <i>that.</i>	} <i>these, or those.</i>
$\Pi\epsilon I,$	$\tau\Delta I,$		
$\Pi\epsilon\tau,$	$\tau\epsilon I,$		
$\Pi H,$	$\tau H,$		

Singular.		Plural.	
Masc.	Fem.	Masc. and Fem.	
40. $\Pi\Delta,$	$\tau\Delta,$	} <i>of this, or that.</i>	
		$\Pi\Delta,$	} <i>of these, or those.</i>

41. The Particle $\Delta\Delta\Delta\Delta\tau$, as in the Coptic, takes the Pronouns ; as follows :

$\Pi\epsilon\tau\Delta\Delta$

Singular.			
Masc.		Fem.	
ΦΗΕΤΕΛΛΛΛΤ	} <i>he, this,</i> or <i>that.</i>	ΘΗΕΤΕΛΛΛΛΤ	} <i>she, this,</i> or <i>that.</i>
ΕΤΕΛΛΛΛΤ		ΕΤΕΛΛΛΛΤ	
Plural. Masc. and Fem.			
ΠΗΕΤΕΛΛΛΛΤ,	} <i>they, these,</i> or <i>or those.</i>		
ΕΤΕΛΛΛΛΤ,			

42. To the above may be added other Definitives; as, *οὗτοι*, *one*; *οὗτος*, *the same*; *οὗτοι*, and *οὗτοι*, *all*; *οὗτοι*, *some*; *κεῖνος*, *another one*; *οὗτος*, *any*; *ἄλλος*, *other*; and some others.

RELATIVE PRONOUNS.

43. The Relative Pronouns are the following:

Singular and Plural.
Masc. and Fem.

ε, ετ or εθ, ετε, *who, which.*

The Relative Pronoun ετ has the accent above the ε, when a vowel follows the τ without an accent.

Singular.	
Masc.	Fem.
ΠΕΤΕΛΛΛΛΤ, } <i>he,</i> ΕΤΕΛΛΛΛΤ, } <i>this, or</i> } <i>that.</i>	ΕΤΕΛΛΛΛΤ, { <i>she, this,</i> { <i>or that.</i>
Plural. Masc. and Fem.	
ΠΕΤΕΛΛΛΛΤ, } ΕΤΕΛΛΛΛΤ, } <i>these, or those.</i>	

RELATIVE PRONOUNS.

43. The Relative Pronouns in Sahidic are,

Singular and Plural.
Masc. and Fem.

ε, ετ or εθ, ετε, } *who, which.*
 πτ, πτε, εντ,

44. The Relative Pronouns sometimes occur alone, but more frequently with the Definitives or Articles prefixed to them; as,

Singular.		
Masc.	Fem.	
φαι ετε,	θαιε,	} <i>this, or that which;</i>
φη ετ, or εθ,	θηε,	
φη ετε,	θη ετ, or εθ,	
πετ, πεθ, or πετ ε,	θη ετε,	
ετε φη,	ετε θη	} <i>hic qui, or qui.</i>
Plural.		
Masc. and Fem.		
ηαι ε, ηαι ετ, ηαι ετε,		} <i>these, or those which;</i>
πετ, πετ ε,		
πηε, πη ετ, or εθ,		
πη ετε,		
πιετ,		} <i>hi qui, or qui.</i>

The Articles are sometimes used as Relative Pronouns:

Singular.		
Masc.	Fem.	
ω, ου,	τ, τ, ου,	<i>who, which.</i>
Plural.		
Masc. and Fem.		
ωι, ωιι,		<i>who, which.</i>

44. Relatives very often occur with the Articles or Definitives prefixed to them, like the Coptic; as,

Singular.		
Masc.	Fem.	
πει ετ,	τει ετ,	} <i>this, or that which,</i>
πει ετε,	τει ετε,	
πει ετ,	ται ετ,	
πει ητ,	ται ητ,	
πε ητ,	θε ητ,	} <i>&c.</i>
πετ, πετε,		
Bashmurić,	Bashmurić,	
ετε πει,	τη ητ	
Plural.		
Masc. and Fem.		
πει, πετ,		} <i>these, or those which,</i>
πε ητ,		
πει ητ,		

45. The Interrogatives **πῶς**, **ὅς**, and **ἄν**, undergo no variation.

Singular and Plural.

Singular and Plural.

πῶς, *who, which, what?* &c. **ὅς**, *who, what?* &c.

46. **ἄν**, *what?* takes the Suffixes in the following manner:

Singular.		
Masc.	Fem.	
ἄν-ο-κ ,	ἄν-ο-τι ,	<i>what to you?</i>
ἄν-ο-γ ,	ἄν-ο-ς ,	<i>what to him, or her?</i>
Plural.		
Masc. and Fem.		
ἄν-ο-ν ,		<i>what to us?</i>
ἄν-ο-τεν ,	}	<i>what to you?</i>
ἄν-ω-τεν ,		

47. The Reciprocal sense is sometimes expressed by the Personal or Possessive Pronouns; as, **ἑαυτοῦ** **φ**†, *God himself*: and also by the Pronoun Infixes and Suffixes; as, **παραεαυτοῦ**, *save thyself*; **ἐαυτοῦ**, *concerning himself*; **ἡμεῖς ἑαυτὸν ὑποταξαμένους**, *I have made myself a servant to all*—1 Cor. ix. 19.

ἑκαστος, *one another, or each other*, occurs with the

45. The Interrogative Pronouns in Sabidic are the same as the Coptic, except **ἄν**, *what?* as,

Singular.

ἄν-ο-κ, *what to you?* m.

Plural.

ἄν-ω-τεν, *what to you?* &c.

47. The Reciprocal sense is expressed by the Suffixes &c. in the same way as in the Coptic.

ἑκαστος, *one another*, is varied as follows: **ἑκαστος**, *(we) one another*; **ἑκαστος**, *(ye) one another*;
ἑκαστος

the Prefixes, as follows: **πεπερνοτ**, (*we*) *one another*; **πετεπερνοτ**, (*ye*) *one another*; **ποτερνοτ**, (*they*) *one another*.

48. **ἐἐειπ ἐἐειοι**, *I myself*, or *my own*, takes the Suffixes in the following manner:

Singular.		
Masc.	Fem.	
ἐἐειπ ἐἐειο-ι,	- - -	<i>I myself.</i>
ἐἐειπ ἐἐειο-κ,	ἐἐειπ ἐἐειο,	<i>thou thyself.</i>
ἐἐειπ ἐἐειο-γ,	ἐἐειπ ἐἐειο-ς,	} <i>he himself,</i> <i>she herself.</i>
Plural.		
Masc. and Fem.		
ἐἐειπ ἐἐειο-π,		<i>we ourselves.</i>
ἐἐειπ ἐἐειω-τεπ,		<i>ye yourselves.</i>
ἐἐειπ ἐἐειω-οτ,		<i>they themselves.</i>

49. Besides the Personal Pronouns already mentioned, the following Particles occur with the Pronoun Suffixes, and often with Prepositions prefixed to them; and are thus used as Personal Pronouns; viz. **χω**, *the head*, **ερα**, *the face*, **πο**, *the mouth*, **ζητ**, *the neck*, **τοτ**, *the hand*, and the particle **ἐἐειο**. They take the Prepositions, or Prefixes and Suffixes, in the following manner:

χω,

ποτερητ, and **πετερητ**, (*they*) *one another*. **αλητ**, *one another*, in Bashmurić, takes the Prefixes, as in Sahidic.

48. **ἐἐειπ ἐἐειο-ι**, *I myself*, agrees with the Coptic in all the Persons, except the Second and Third Persons Plural, which are thus varied: **ἐἐειπ ἐἐειω-π**, *ye yourselves*; **ἐἐειπ ἐἐειο-οτ**, and **ἐἐειπ ἐἐεια-τ**, *they themselves*.

49. The following Particles vary but little from the corresponding Particles in Coptic:

ε'χω-ι,

xw, the Head.

è-xw-l, in me, or my head, &c.
 è-xw-κ, in thee, &c. m.
 è-xw, in thee, &c. f.
 è-xw-γ, } in him, &c.
 γ-l-xw-γ, }
 è-xw-ε, in her, &c.
 è-xw-οτ, } in them, &c.
 γ-l-xw-οτ, }

ερ, the Face.

è-ερ-l, } to me, or
 ηλ-ερ-l, } to my face, &c.
 è-ερ-κ, } to thee, &c. m.
 ηλ-ερ-κ, }
 è-ερ-γ, } to him, &c.
 è-ερ-ε, to her, &c.
 ηλ-ερ-εη, to us, &c.
 ηλ-ερ-τ, to them, &c.

πο, the Mouth.

è-πο-l, } to me, or
 ελ-πο-l, } to my mouth.
 è-πο-κ, to thee, m.
 è-πο, } to thee, f.
 ελ-πο, }
 è-πο-γ, } to him.
 ελ-πο-γ, }
 è-πο-ε, to her.
 è-πο-η, to us.
 è-πω-τεη, to you.
 è-πω-οτ, to them.

SAHIDIC.

è-xw-l, in me, or my head.
 è-xw-κ, in thee, m.
 γ-l-xw-γ, in him, &c.

è-ερ-l, to me.
 è-ερ-κ, to thee, &c.
 è-πω-τῆ, to you.
 è-πο-οτ, and ερ-τ, to them.

BASHMURIC.

ελ-ε-τεη, to you.
 ελ-ε-τ, and ερ-τ, to them.

ՀԻՄ, the Neck.

Ռ-ՀԻՄ-Ե, in me, &c.
 Ռ-ՀԻՄ-Ի, in thee, m.
 Ռ-ՀԻՄ-Ի, in thee, f.
 Ռ-ՀԻՄ-Գ, in him.
 Ռ-ՀԻՄ-Ե, in her.
 Ռ-ՀԻՄ-ԵՆ, in us.
 Ռ-ՀԻՄ-ՕՏ, in them.

ԾՈՒ, the Hand.

Ե-ԾՈՒ, to me, or to my hand.
 Ռ-ԾՈՒ-Ի, to thee, m.
 Ե-ԾՈՒ-Գ, } to him.
 Ռ-ԾՈՒ-Գ, }
 ԾՈՒ-Ե, to her.
 Ռ-ԾՈՒ-ԵՆ, to us.
 Ե-ԾՈՒ-ՕՏ, } to them.
 Ռ-ԾՈՒ-ՕՏ, }

ԱՆՈ.

ԱՆՈ-Ի, me, or to me, &c.
 ԱՆՈ-Ի, thee, m. to thee, &c.
 ԱՆՈ, thee, f. &c.
 ԱՆՈ-Գ, him, &c.
 ԱՆՈ-Ե, her, &c.
 ԱՆՈ-ԵՆ, us, to us, &c.
 ԱՆՈ-ԵՆ, ye, to you, &c.
 ԱՆՈ-ՕՏ, them, &c.

SAHIDIC.

Ռ-ԶԻՄ, in me,
 Ռ-ԶԻՄ-Ի, in thee, m.
 Ռ-ԶԻՄ-Ե, in thee, f. &c.
 Ռ-ԶԻՄ Ռ, in us.
 Ռ-ԶԻՄ-ԻՄԵՆ, in you.
 Ռ-ԶԻՄ-ՕՏ, in them.

Ե-ԾՈՒ, to me.

Ռ-ԾՈՒ-Ի, to thee, m.

Ռ-ԾՈՒ-Գ, to him, &c.

Զ-ԾՈՒ-Ռ, in us.

Ե-ԾՈՒ-ԻՄԵՆ, to you.

Ե-ԾՈՒ-ՕՏ, to them.

BASHMURIC.

Ե-ՆԵ-Ի, to me.

Ե-ՆԵ-ԵՆ, to you.

Ե-ՆԵ-Գ, } to him.

Ե-ՆԵ-Ե, } to them.

ԱՆՈ-Ի, me, to me, &c.

ԱՆՈ-Ի, thee, m. &c.

ԱՆՈ, thee, f. &c.

ԱՆՈ-Ն, we, &c.

ԱՆՈ-ԵՆ, ye, &c.

ԱՆՈ-ՕՏ, them, &c.

BASHMURIC.

ԱՆՆԵ-Գ, him.

ԱՆՆԵ-Ե, to them.

ԱՆՆԵ-ԵՆ, ye.

50. The English Prepositions here given, do not always express the sense of the Prepositions in the Coptic, which vary their significations, and sometimes lose their force altogether; as, *ἐν ἐμοί*, in me; *ἐν αὐτῷ*, him; *ἐλπίς*, to me; *ἐλπίς*, thee, f.; *ἐν ἐναντίῳ*, against him, &c.

THE PRONOUN INFIXES AND SUFFIXES.

51. The Pronoun Infixes and Suffixes are added to words, instead of the Possessive and Personal Pronouns.

The Pronoun Infixes are inserted between the Article and the Noun, and used instead of the Possessive Pronouns. They are the following: *α*, my; *εκ*, thy, m.; *ε*, or *ο*, thy, f.; *ε*ς, his; *ε*ς, her; *εν*, our; *ε*τεν, your; *ο*ς, their.

An example of the Infixes with the Articles is here given:

THE INFIXES.

Singular.		Plural.
With Masc. Art. Sing.	With Fem. Art. Sing.	With Masc. and Fem. Art. Plur.
<i>α</i> - <i>α</i> ,	<i>τ</i> - <i>α</i> ,	<i>α</i> - <i>α</i> , my.
<i>α</i> - <i>εκ</i> ,	<i>τ</i> - <i>εκ</i> ,	<i>α</i> - <i>εκ</i> , thy, m.
<i>α</i> - <i>ε</i> ,	<i>τ</i> - <i>ε</i> ,	<i>α</i> - <i>ε</i> , thy, f.
		<i>α</i> - <i>ε</i> ς,

THE PRONOUN INFIXES AND SUFFIXES.

51. The following are the Pronoun Infixes, with the Articles:

THE INFIXES.

Singular.		Plural.
With Masc. Art. Sing.	With Fem. Art. Sing.	With Masc. and Fem. Art. Plur.
<i>α</i> - <i>α</i> ,	<i>τ</i> - <i>α</i> ,	<i>α</i> - <i>α</i> , my.
<i>α</i> - <i>εκ</i> ,	<i>τ</i> - <i>εκ</i> ,	<i>α</i> - <i>εκ</i> , thy, m.
<i>α</i> - <i>ο</i> ,	<i>τ</i> - <i>ο</i> ,	<i>α</i> - <i>ο</i> , thy, f.
		<i>α</i> - <i>ε</i> ς,

π-εϚ,	τ-εϚ,	π-εϚ, <i>his.</i>
π-ες,	τ-ες,	π-ες, <i>her.</i>
π-εν,	τ-εν,	π-εν, <i>our.</i>
π-ετεπ,	τ-ετεπ,	π-ετεπ, <i>your.</i>
π-οτ,	τ-οτ,	π-οτ, <i>their.</i>

οτ is sometimes used for the Infix of the Second Person Feminine, instead of ε; but it seldom occurs.

52. The Suffixes are used with words, instead of the Infixes; and nearly all, are the concluding letters of their respective Pronouns.

THE SUFFIXES.

Singular.	Plural.
ι, or τ, <i>me, or my.</i>	π, or εν, <i>us, or our.</i>
κ, <i>thee, or thy, m.</i>	εν, or τεπ, <i>ye, or you.</i>
† ε, or ι, <i>thee, or thy, f.</i>	οτ, <i>they, or their; or ετ, or</i>
Ϛ, <i>him, or his,</i>	Δτ, <i>if the word end in</i>
ς, <i>she, or her.</i>	ε, or Δ.

53. A small number of words vary from the general rule;

πεϚ,	τεϚ,	πεϚ, <i>his.</i>
πες,	τες,	πες, <i>her.</i>
πῦ,	τῦ,	πῦ, <i>our.</i>
πετῦ,	τετῦ,	πετῦ, <i>your.</i>
πετ,	τετ,	πετ, <i>their.</i>

THE SUFFIXES.

52. The Suffixes are used instead of Infixes, as in Coptic:

Singular.	Plural.
ι, or τ, <i>me, or my.</i>	π, or π̄, <i>us, or our.</i>
κ, or Ϛ, <i>thee, or thy, m.</i>	τῦ, τεπ, or τῦτῦ, <i>ye, or you.</i>
ε, or τε, <i>thee, or thy, f.</i>	οτ, Δτ, ητ, or κοτ, <i>they, or their.</i>
Ϛ, <i>him, or his.</i>	
ς, <i>she, or her.</i>	

and change their terminations before their Suffixes, or take additional letters; as, *нса*, *after*; *нса-к*, *after thee*; *нса-г*, *after him*. *отсе*, *against*, exchanges the *е* for *н*; as, *отсн-т*, *against me*; *отсн-к*, *against thee*; *отсн-г*, *against him*. *еөсе*, *for, concerning*, changes the *е* into *н*, and takes *т*, before the Suffixes; as, *еөснт*, *of me*; *еөснт-г*, *of him*; *еөснт-с*, *of her*, &c. *пее*, *with*, and some others, take the Personal Pronouns, the first letter of which is dropped before a consonant; as, *пее-н*, *with me*; *пее-г*, *with him*; *пее-з*, *with us*, &c. *еэне*, *will*, drops the *е* before the Suffixes, and is formed like the preceding word; as, *петее-н*, *my will*; *петее-к*, *thy will*; *петее-г*, *his will*, &c. *этсе*, *without*, changes the *е* into *от*; as, *этсе-н*, *without me*; *этсе-к*, *without thee*, &c. *знт*, *the heart*, is formed with the Suffixes, as follows: *зн-н*, *my heart*; *зн-к*, *thy heart*, &c.

54. When a word ends in *е* or *о*, the *е* or *о* is made long before the Suffix of the Second and Third Persons Plural; as, *уееео*, *a stranger*; *уееео-от*, *their strangers*; *пуне*, *nets*; *пунн-от*, *their nets*.

53. These observations apply also to the Sahidic and Bashmuric: *етсе*, *for*, exchanges the *е* for *н*, and sometimes takes *нт* before the Suffixes; as, *етснт-г*, or *етсн-г*, *of him*, &c. *зω*, *above*, and *зω*, *also*, double the *ω* before the Suffixes; as, *зωω-г*, *above him*, &c.

NOUNS WITH PRONOUN INFIXES AND SUFFIXES.

55. The Infixes to Nouns will be understood by the following examples :

սորի, a Son, m. with the Articles and Infixes.

Singular.	Plural.
Art. and Infixes to a Noun Masc.	Art. and Infixes to a Noun Fem.
նա-սորի, my son.	նա-սորի, my sons.
քե-սորի, thy son, m.	քե-սորի, thy sons, m.
քե-սորի, thy son, f.	քե-սորի, thy sons, f.
բա-սորի, his son.	բա-սորի, his sons.
բա-սորի, her son.	բա-սորի, her sons.
ուր-սորի, our son.	ուր-սորի, our sons.
դուք-սորի, your son.	դուք-սորի, your sons.
նոք-սորի, their son.	նոք-սորի, their sons.

NOUNS WITH PRONOUN INFIXES AND SUFFIXES.

55. The following examples will shew the position of the Infixes between the Article and the Noun :

աղ, Life, m.

Singular.	Plural.
Infixes to a Noun Masc.	Infixes to a Noun Masc.
նա-աղ, my life.	նա-աղ, my lives.
քե-աղ, thy life, m.	քե-աղ, thy lives, m.
քե-աղ, thy life, f.	քե-աղ, thy lives, f.
բա-աղ, his life.	բա-աղ, his lives.
բա-աղ, her life.	բա-աղ, her lives.
ուր-աղ, our life.	ուր-աղ, our lives.
դուք-աղ, your life.	դուք-աղ, your lives.
նոք-աղ, their life.	նոք-աղ, their lives.

սաղ,

САЛН, a Voice, f. with the Infixes.

Singular.	Plural.
Art. and Infixes to a Noun Fem.	Art and Infixes to a Noun Fem.
ТА-САЛН, <i>my voice.</i>	НА-САЛН, <i>my voice.</i>
ТЕК-САЛН, <i>thy voice, m.</i>	НЕК-САЛН, <i>thy voices, m.</i>
ТЕ-САЛН, <i>thy voice, f.</i>	НЕ-САЛН, <i>thy voices, f.</i>
ТЕЧ-САЛН, <i>his voice.</i>	НЕЧ-САЛН, <i>his voices.</i>
ТЕС-САЛН, <i>her voice.</i>	НЕС-САЛН, <i>her voices.</i>
ТЕН-САЛН, <i>our voice.</i>	НЕН-САЛН, <i>our voices.</i>
ТЕТЕН САЛН, <i>your voice.</i>	ПЕТЕН-САЛН, <i>your voices.</i>
ТОЧ-САЛН, <i>their voice.</i>	ПОЧ-САЛН, <i>their voices.</i>

56. It will be seen from the foregoing examples, that the Infixes are the same to a Masculine and Feminine Noun, Singular and Plural.

СЛН, a Sister, f.

Singular.	Plural.
Infixes to a Noun Fem.	Infixes to a Noun Fem.
ТА-СЛН, <i>my sister.</i>	НА-СЛН, <i>my sisters.</i>
ТЕК-СЛН, <i>thy sister, m.</i>	НЕК-СЛН, <i>thy sisters, m.</i>
ТОЧ-СЛН, <i>thy sister, f.</i>	НОЧ-СЛН, <i>thy sisters, f.</i>
ТЕЧ-СЛН, <i>his sister.</i>	НЕЧ-СЛН, <i>his sisters.</i>
ТЕС-СЛН, <i>her sister.</i>	НЕС-СЛН, <i>her sisters.</i>
ТН СЛН, <i>our sister.</i>	НН СЛН, <i>our sisters.</i>
ТЕТН-СЛН, <i>your sister.</i>	ПЕТН-СЛН, <i>your sisters.</i>
ТОЧ-СЛН, <i>their sister.</i>	ПОЧ-СЛН, <i>their sisters.</i>

SUFFIXES TO NOUNS, &c.

57. The following examples will shew the position of the Suffixes :

χω, <i>a head.</i>	βιρ, <i>a basket.</i>
χω-ι, <i>my head.</i>	βιρ-ι, <i>my basket.</i>
χω-κ, <i>thy head, m.</i>	βιρ-κ, <i>thy basket, m.</i>
χω-†, <i>thy head, f.</i>	βιρ-†, <i>thy basket, f.</i>
χω-ς, <i>his head.</i>	βιρ-ς, <i>his basket.</i>
χω-ς, <i>her head.</i>	βιρ-ς, <i>her basket.</i>
χω-η, <i>our head.</i>	βιρ-η, <i>our basket.</i>
χω-τεη, <i>your head.</i>	βιρ-τεη, <i>your basket.</i>
χω-οτ, <i>their head.</i>	βιρ-οτ, <i>their basket.</i>

58. When a word ends in τ, the τ Suffix of the First Person Singular is sometimes dropped, and sometimes retained ; as, φωτ, *my flight* ; ρατ-τ, or ρατ, *my foot*.

59. The Suffixes are used with Adjectives, in the same manner as with substantives.

τηρ, <i>all.</i>	ηαηε, <i>good.</i>
τηρ-ι, <i>all my.</i>	ηαηε-ς, <i>his good.</i>
τηρ-κ, <i>all thy, m</i>	ηαηε-ς, <i>her good.</i>
τηρ-ς, <i>all his.</i>	ηαηε-τ, or ηαη-οτ, <i>their good.</i>
τηρ-ς, <i>all her.</i>	ηηηηττ, <i>alone.</i>
τηρ-η, <i>all our.</i>	ηηηηττ-κ, <i>thou alone.</i>
τηρ-τεη, <i>all your.</i>	ηηηηττ-ς, <i>he alone.</i>
τηρ-οτ, <i>all their.</i>	ηηηηττ-οτ, <i>they alone.</i>

SUFFIXES TO NOUNS, &c.

59 to 61. The Sahidic Suffixes are used with Nouns, &c., in the same way as in the Coptic ; all the rules of which will apply here.

60. Particles also take the Suffixes ; as, **αὐτότ**, *immediately* ; **αὐτότ-ς**, *immediately he* ; **αὐτότ-ς**, *immediately she* ; **αὐτότ-οις**, *immediately they* ; **ὧ**, *also* ; **ὧ-κ**, *thou also, m.* ; **ὧ-ι**, *thou also, f.* ; **ὧ-ς**, *he also, &c.*

61. The Personal Pronoun **ἐννοις**, **ἐπὲννοις**, or **τεπὲννοις**, is sometimes used instead of the Suffix of the 2d Person Plural ; as, **ἵσταεννοις**, Marc. vii. 8. **ἵτετεπὲννοις**, *ἐρατεπὲννοις*, *that ye may stand*—Luc. xxi. 36.

SUFFIXES TO VERBS.

62. The Pronoun Suffixes are used with Verbs in all the Moods and Tenses, and are the following : **ι**, or **τ**, *me, to me* ; **κ**, *thee, m.* ; **†**, or **ι**, *thee, f.* ; **ς**, *him* ; **ς**, *her* ; **ν**, or **εν**, *us, to us* ; **τεν**, or **ἐννοις**, *you* ; **οις**, or **ς**, *them, to them.*

FIRST PERSON SINGULAR.

63. **ι** is used with Verbs ending in **ο** ; as, **ἀγ-ταύτο-ι**, *he hath sent me*—John xii. 45. **τ** is suffixed to Verbs which do not end in **ο** ; as, **ἐξοοβει-τ**, *to kill me*—John vii. 19 ; **τετενα-χεν-τ** **αὐ**, *ye shall not find me*—John vii. 34.

FIRST PERSON PLURAL.

64. **ν** is used with Verbs which end with a vowel ;
as,

SUFFIXES TO VERBS.

62. The Suffixes to Verbs are the following : **ι**, or **τ**, *me, to me* ; **κ**, or **ς**, *thee, m.* ; **ς**, or **τε**, *thee, f.* ; **ς**, *him* ; **ς**, *her* ; **ν**, or **ἡ**, *us, to us* ; **τῇ**, **τεν**, or **τηντῇ**, *you* ; **οις**, **ς**, or **κοις**, *them.*

FIRST PERSON PLURAL.

64. **ν** is suffixed to Verbs ending with a vowel, and
ῃ

as, **αα-τᾱαο-η ἐφίκετ**, *show us the Father*—John xiv. 9; **ατ-τᾱο-η**, *they honoured us*—Act. xxviii. 10. **en** is used with those words that end with a consonant; as, **εϑε-τοτῆος-εν**, *he will raise us*—2 Cor. iv. 14; **αϑ-κοτη-εν**, *hath chosen us*—Eph. i. 4.

SECOND PERSON PLURAL.

65. **τεη** is the Suffix of the Second Person Plural of Verbs; but the Personal Pronoun **ἐννοε** is more commonly used; as, **αι-αενπε ἐννοε**, *I have loved you*—John xiii. 34.

THIRD PERSON PLURAL.

66. The Suffix of the Third Person Plural is **οε**, or **ε**, to Verbs ending in **α**, which contract the **α**, and the Suffix **οε**, into **αε**; as, **αϑ-χα-ε**, *he left them*—Judg. ii. 3; **αι-αενπειτ-οε**, *I have loved them*—John xvii. 23.

η to those that end with a consonant, like the Coptic Suffixes of the First Person Plural.

SECOND PERSON PLURAL.

65. The Suffix of the Second Person Plural is **τηη**, or **τεη**; or the Personal Pronoun, **τηετηη**; as **τοτη-τηετηη**, *rise ye*—Matt. xxvi. 46.

THIRD PERSON PLURAL.

66. **οε** is the Suffix of the Third Person Plural, or **ε**, if the Verb end in **α**; as, **αϑ-αα-ε**, *he hath made them*—2 Chron. xx. 27. A few words which end in **οοε**, together with **εϑαι**, take **κοε**, as the Suffix; as, **αι-χοοε-κοε**, *I have sent them*—Act xv. 22.

67. Verbs which end in *o*, exchange it for *u* long before the Suffix of the Second and Third Person Plural; as, **†ⲡⲁ-ⲧⲁⲙⲱ-ⲧⲉⲛ**, *I will shew you*—Luke xii. 5; **ⲁⲓ-ⲧⲁⲕⲱ-ⲟⲩ**, *he destroyed them*—Jude 5.

68. The following Verbs take **ⲧ** before all the Suffixes; as, **ⲓⲧ**, *to carry*; **ⲉⲧ**, *to cast*; **ⲙⲧ**, *to measure*; **ⲕⲧ**, *to take*; **ⲙⲧ**, *to receive*; and a few others, together with the Imperatives, **ⲁⲕⲧ**, *take*; **ⲁⲕⲧ**, *bring*; **ⲁⲓⲧ**, *do*; &c.; as, **ⲁⲧ-ⲟⲩ-ⲧⲓ**, *I have received him*—Matt. xv. 27.

The Suffixes to Verbs with the **ⲧ** before them will appear thus: **ⲧ**, or **ⲧⲧ**, *me*; **ⲧⲕ**, *thee*, *m.*; **ⲧⲓ**, *him*; **ⲧⲉ**, *her*; **ⲧⲉⲛ**, *us*; **ⲧⲧⲉⲛ**, *you*; **ⲧⲟⲩ**, *them*.

Some Verbs take **ⲧ** before the Suffix of the First Person Plural; as, **ⲕⲟⲧ**, *to turn*; **ⲙⲉⲛ**, *to lead*. Some others admit it before the Suffixes of the Third Person Plural; as, **ⲁⲧ**, *to do*; **ⲁⲕⲧ**, **ⲧⲙⲧ**, *to give*; **ⲟⲕ**, *to bear*; **ⲕⲟ**, *to say*, &c.

69. Verbs which end in **ⲉⲁⲉ**, preceded by a consonant, transpose the two last letters by taking the *e* before

67. Verbs which end in *o*, generally retain it before the Suffixes of the Second and Third Persons Plural; but in some instances it is exchanged for *u* long. Verbs which end in *e*, drop it before the Suffixes of the Third Person Plural.

68. Several Sahidic Verbs take **ⲧ** before the Suffixes; as, **ⲓⲧ**, *to carry*; **ⲕⲧ**, *to receive*; **ⲕⲁⲕ**, *to exult*; **ⲙⲧ**, or **ⲙⲉⲛ**, *to lead*; &c.

69. Verbs which end in **ⲁⲁ** or **ⲉⲁⲉ**, and **ⲕ** or **ⲉⲕ**, with a consonant before them, undergo the same variations as the Coptic Verbs which end in the same way.

before the Suffixes; except the *1*, Second Person *f.*, and the Third Person Plural, when the *ε* is dropped; as, *ⲁϥ-ⲑⲟⲕⲁⲉ-ϥ*, *he drew it*—John xviii. 10, from *ⲑⲟⲕⲁⲉ*; *ⲁⲩ-ϥⲁⲃⲁⲉ ϥ*, *which they have drawn out*—Amos iv. 11, from *ϥⲁⲃⲁⲉ*; *ⲁϥ-ⲡⲁⲣⲁ-ⲟⲩ*, *he saved them*—Tit ii. 8, from *ⲡⲁⲣⲁ*.

Verbs which end in *ⲉⲓ*, with a consonant before them, take the *ε* before all the Suffixes, except the Third Person Plural; as, *ⲃⲱⲧⲉⲓ*, *to kill*; *ⲁϥ-ⲃⲟⲑⲉ-ⲧ*, *he hath killed me*; *ⲁϥ-ⲃⲟⲑⲉ-ⲕ*, *he hath killed thee*; *ⲁϥ-ⲃⲟⲑⲉ-ⲡ*, *he hath killed us*; *ⲁϥ-ⲃⲟⲑⲉ-ⲟⲩ*, *he hath killed them*.

Verbs which end like the preceding, change the long vowel of the penultimate syllable into a short one with the Suffixes; and take *ⲑ*, before *ⲕ* or *ⲁ*, instead of *ⲧ*; as, *ϥⲱⲧⲁⲁ*, *to hear*; *ⲁϥ-ϥⲟⲑⲁⲉ-ϥ*, *he hath heard him*; *ⲣⲱⲧⲉⲓ*, *to recline*; *ⲁⲩ-ⲣⲟⲑⲉ-ⲟⲩ*, *they reclined*; &c.

70. *ϥⲉⲁⲙⲱⲓ*, *to minister*, changes the *ⲓ* into *ⲡ*, and takes *ⲧ* before the Suffixes; as, *ϥⲉⲁⲙⲱⲓⲧ-ⲕ*, *ϥⲉⲁⲙⲱⲓⲧ-ϥ*, *ϥⲉⲁⲙⲱⲓⲧ-ⲟⲩ*, *thou, he, they minister*.

71. Some Verbs take the Personal Pronouns instead of the Suffixes; as, *ϥⲉ*, *to go*; *ϥⲉ-ⲡⲡⲓ*, *I go*; *ϥⲉ-ⲡⲁⲕ*, *thou goest*; *ϥⲉ-ⲡⲁϥ*, *he goes*; *ϥⲉ-ⲡⲁⲡ*, *we go*. The first letter of the Pronoun is dropped before a consonant: as, *ⲣⲁⲡ*, *to please*; *ⲣⲁⲡ-ⲡⲓ*, *it pleaseth me*; *ⲣⲁⲡ-ⲁⲕ*, *it pleaseth thee, m.*; *ⲣⲁⲡ-ⲁϥ*, *it pleaseth him*; *ⲣⲁⲡ-ⲱⲟⲩ*, *it pleaseth them*; *ⲃⲓⲡⲉⲁ-ⲁϥ*, *he toucheth him*.

71. Some few Sahidic and Bashmuric Verbs take the Personal Pronouns, like the Coptic.

OF NUMBERS.

72. Coptic Numbers are generally expressed by the letters of the Alphabet, with a line above them; as, $\overline{\Gamma}$ $\overline{\eta}$ $\overline{\epsilon}$ $\overline{\rho}$ \overline{o} \overline{o} $\overline{\tau}$, *three days*—Matt. xii. 40; $\overline{\chi}$ $\overline{\eta}$ $\overline{\lambda}$ $\overline{\beta}$ \overline{o} $\overline{\tau}$, *four months*—John iv. 35. Sometimes they are expressed by words; as, $\overline{\varphi}$ $\overline{\tau}$ \overline{o} $\overline{\epsilon}$ $\overline{\phi}$ \overline{o} \overline{o} $\overline{\tau}$, *four days*—Acts x. 30.

73. Numbers admit the Articles, and are also found without them; as, $\overline{\omega}$ $\overline{\eta}$ $\overline{\eta}$ $\overline{\epsilon}$ $\overline{\rho}$ \overline{o} $\overline{\tau}$ $\overline{\dagger}$, *two tunicks*—Luke iii. 11; $\overline{\mu}$ $\overline{\iota}$ $\overline{\kappa}$ $\overline{\alpha}$ $\overline{\tau}$, *the two*—Deut. xvii. 6; or $\overline{\iota}$ $\overline{\kappa}$, *twelve*, $\overline{\mu}$ $\overline{\iota}$ $\overline{\kappa}$, *the twelve*—Matt. x. 2, 5.

74. The Ordinal Numbers are formed by putting $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\rho}$, or with the Articles $\overline{\mu}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\rho}$, m. or $\overline{\dagger}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\rho}$, f. before the Cardinal Numbers; as, $\overline{\mu}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\rho}$ $\overline{\kappa}$, *the second*, m.; $\overline{\dagger}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\rho}$ $\overline{\kappa}$, *the second*, f.; $\overline{\mu}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\rho}$ $\overline{\Gamma}$, *the third*, m.; $\overline{\dagger}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\rho}$ $\overline{\Gamma}$, *the third*, f. &c. $\overline{\mu}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\eta}$ $\overline{\mu}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\rho}$ $\overline{\kappa}$, *the second miracle*—John iv. 54.

75. \overline{c} \overline{o} $\overline{\tau}$ is sometimes used instead of $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\rho}$, to form the Ordinal Number, when days are spoken of;

as

OF NUMBERS.

72. Numbers are usually expressed in Syriac by words, and but seldom by the letters of the Alphabet; as, $\overline{\rho}$ $\overline{\alpha}$ $\overline{\omega}$ $\overline{\eta}$ $\overline{\epsilon}$ $\overline{\rho}$ \overline{o} $\overline{\tau}$, *my two sons*—Matt. xx. 21.

74. The Ordinal Numbers are formed, like the Coptic, by $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\rho}$, and sometimes $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\rho}$, with, or without the Articles before the Cardinals; as, $\overline{\mu}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\rho}$ $\overline{\Gamma}$, *the third*—Matt. xxii. 26.

75. \overline{c} \overline{o} $\overline{\tau}$, or $\overline{\eta}$ \overline{c} \overline{o} $\overline{\tau}$, is occasionally used to form the Ordinal Numbers when days are expressed; but $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\alpha}$ $\overline{\rho}$ is generally employed.

as, **κοτ κῆ ἡάθωρ**, *The twenty-fifth day of Athor*—Exod. xii. 3; **ἡκοτ κζ ἡπιαβοτ**, *The twenty-seventh day of the month*—Gen. viii. 4.

76. The Ordinal Number, when hours are spoken of, is sometimes made by prefixing **αχπ** to the Cardinal, without **ααβ**; as, **ἡαχπ θ ἡπιεβροοτ**, *The ninth hour of the day*—Acts x. 3.

77. The Plural of Numbers is occasionally expressed by repeating the Number; as, **κατα ρ ρ, πεαα κατα π π**, *By hundreds, and by fifties*—Mark vi. 46.

CARDINAL NUMBERS.

	Masc.		Fem.
ἁ.	οὔα, or οὔωτ,	οὔει, or οὔωτ,	one.
β.	σπατ,	σποτ†,	two.
γ.	ωοατ,	ωοα†,	three.
δ.	qτο, qτε, or qτοτ,	qτοε,	four.
ε.	πιοτ,	†ε,	five.
ς.	cooτ,	co,	six.

76. **χπ**, or **πχπ**, is employed to form the Ordinal Number when hours are implied, or expressed; as, **ἡπιατ πχπ coe απ χπ ψιτε**, *The sixth and ninth hour*—Matt. xx. 5.

CARDINAL NUMBERS.

	Masc.		Fem.
ἁ.	οὔα, or οὔωτ,	οὔει, or οὔωτ,	one.
β.	σπατ,	σπτε,	two.
γ.	ωοαπτ,	ωοατε,	three.
δ.	qτοοτ,	qτοε, or qτο,	four.
ε.	†οτ,	†ε,	five.
ς.	coo, or cooτ,	coe, or co,	six.

Masc.	Fem.	
ἑ. ὡς, <i>as</i> ,	ὡς, <i>as</i> ,	<i>seven.</i>
ἦ. ὡς, or ὡς, <i>as</i> ,	ὡς, <i>as</i> ,	<i>eight.</i>
θ. ὡς, <i>as</i> ,	ὡς, <i>as</i> ,	<i>nine.</i>
ι. ὡς, or ὡς, <i>as</i> ,	ὡς, <i>as</i> ,	<i>ten.</i>
ιβ. ὡς-οὗ, <i>as</i> ,	ὡς-οὗ, <i>as</i> ,	<i>eleven.</i>
ιβ. ὡς-σπορ, <i>as</i> ,	ὡς-σπορ, <i>as</i> ,	<i>twelve.</i>
ιγ. ὡς-σπορ, <i>as</i> ,	ὡς-σπορ, <i>as</i> ,	<i>thirteen.</i>
ιδ. ὡς-σπορ, or σπορ, <i>as</i> ,	ὡς-σπορ, <i>as</i> ,	<i>fourteen.</i>
ιε. ὡς-σπορ, or σπορ, <i>as</i> ,	ὡς-σπορ, <i>as</i> ,	<i>fifteen.</i>
ις. ὡς-σπορ, <i>as</i> ,	ὡς-σπορ, <i>as</i> ,	<i>sixteen.</i>
ιζ. ὡς-σπορ, <i>as</i> ,	ὡς-σπορ, <i>as</i> ,	<i>seventeen.</i>
ιη. ὡς-σπορ, <i>as</i> ,	ὡς-σπορ, <i>as</i> ,	<i>eighteen.</i>
ιθ. ὡς-σπορ, or σπορ, <i>as</i> ,	ὡς-σπορ, <i>as</i> ,	<i>nineteen.</i>
κ. ὡς, <i>as</i> ,	ὡς, <i>as</i> ,	<i>twenty.</i>

Masc.	Fem.	
ἑ. ὡς, <i>as</i> ,	ὡς, <i>as</i> ,	<i>seven.</i>
ἦ. ὡς, <i>as</i> ,	ὡς, <i>as</i> ,	<i>eight.</i>
θ. ὡς, <i>as</i> ,	ὡς, <i>as</i> ,	<i>nine.</i>
ι. ὡς, or ὡς, <i>as</i> ,	ὡς, <i>as</i> ,	<i>ten.</i>
ιβ. ὡς-οὗ, <i>as</i> ,	—	<i>eleven.</i>
ιβ. ὡς-σπορ, <i>as</i> ,	—	<i>twelve.</i>
ιγ. ὡς-σπορ, <i>as</i> ,	—	<i>thirteen.</i>
ιδ. ὡς-σπορ, <i>as</i> ,	—	<i>fourteen.</i>
ιε. ὡς, <i>as</i> ,	—	<i>fifteen.</i>
ις. ὡς-σπορ, <i>as</i> ,	—	<i>sixteen.</i>
ιζ. ὡς-σπορ, <i>as</i> ,	—	<i>seventeen.</i>
ιη. ὡς-σπορ, <i>as</i> ,	—	<i>eighteen.</i>
ιθ. ὡς-σπορ, <i>as</i> ,	—	<i>nineteen.</i>
κ. ὡς, <i>as</i> ,	ὡς, <i>as</i> ,	<i>twenty.</i>

λ.	μᾶλ, or μᾶδ,	thirty.
μ.	ρᾶε,	forty.
π.	τεοσι, or τᾶιοτ,	fifty.
ς.	σε,	sixty.
ο.	σβε,	seventy.
π.	ρᾶεπε,	eighty.
ϙ.	πικτεοσι, or πικτατ,	ninety.
ρ.	σε,	one hundred.
ς.	σπατ ἡσε,	two hundred.
τ.	σποατ ἡσε,	three hundred.
τ.	στοτ ἡσε,	four hundred.
ϙ.	τιοτ ἡσε,	five hundred.
χ.	κοοτ ἡσε,	six hundred.
ψ.	σασϙ ἡσε,	seven hundred.
ω.	σσενη ἡσε,	eight hundred.

λ.	μᾶδδ,	thirty.
μ.	ρᾶε,	forty.
π.	τᾶιοτ,	fifty.
ς.	σε,	sixty.
ο.	σβε, and σϙε,	seventy.
π.	ρᾶεπε,	eighty.
ϙ.	πικταιοτ,	ninety.
ρ.	σε,	one hundred.
ς.	σπντ,	two hundred.
τ.	σποαπτ ἡσε,	three hundred.
τ.	στοοτ ἡσε,	four hundred.
ϙ.	τοτ ἡσε,	five hundred.
χ.	κοοτ ἡσε,	six hundred.
ψ.	σασϙ ἡσε,	seven hundred.
ω.	σσεοτη ἡσε,	eight hundred.

൭.	൴൩൬ നൂറ്,	nine hundred.
൧൦.	നൂറ്,	one thousand.
൧൧.	൪൩൬ നൂറ്,	two thousand.
൧൨.	൮൦൩൬ നൂറ്,	three thousand.
൧൩.	൮൪൦൪ നൂറ്,	four thousand.
൧൪.	൪൦൦൪ നൂറ്,	five thousand.
൧൫.	൪൦൦൪ നൂറ്,	six thousand.
൧൬.	൮൦൮൮ നൂറ്,	seven thousand.
൧൭.	൮൩൩൩ നൂറ്,	eight thousand.
൧൮.	൴൩൬ നൂറ്,	nine thousand.
൧൯.	൩൩൬ നൂറ്, or ൪൩൩, ten thousand.	
	൮൪ നൂറ്, or ൩൩൬-൪൪൩, one hundred thousand.	
	൮൦ നൂറ്,	one million.

൭.	൴൩൬ നൂറ്,	nine hundred.
൧൦.	നൂറ്,	one thousand.
൧൧.	൪൩൬ നൂറ്,	two thousand.
൧൨.	൮൦൩൬ നൂറ്,	three thousand.
൧൩.	൮൪൦൪ നൂറ്,	four thousand.
൧൪.	൪൦൦൪ നൂറ്,	five thousand.
൧൫.	൪൦൦൪ നൂറ്,	six thousand.
൧൬.	൮൦൮൮ നൂറ്,	seven thousand.
൧൭.	൮൩൩൩ നൂറ്,	eight thousand.
൧൮.	൴൩൬ നൂറ്,	nine thousand.
൧൯.	൩൩൬ നൂറ്, or ൪൩൩, ten thousand.	
	൮൪ നൂറ്, or ൩൩൬-൪൪൩, one hundred thousand.	
	൮൦ നൂറ്,	one million.

CHAP. V.

OF VERBS.

1. Egyptian Verbs have only One Conjugation, and no Passive Voice differing from the Active: but the Passive may be known in the following manner.

2. When the Agent and the Verb occur with a word governed by the Verb; as, **ⲁϥ-ⲉⲙⲙⲁⲓⲟ ⲛⲧⲉ ⲧ-ⲙⲟⲩⲁ ⲉⲃⲟⲗⲉⲛ ⲛⲉϥ-ⲉⲃⲏⲟⲩⲓ**, *Wisdom is justified of her works*—Matt. xi. 19; **ⲛⲧⲟⲣⲛ ⲛⲧ-ⲟⲩ-ϥ ⲛⲧⲉ ⲛⲧ-ⲙⲏⲣⲓ**, *That the children first should be satisfied*—Mark vii. 27; **ⲟⲩⲟⲉ ⲁⲩ-ⲟⲩⲱⲛ ⲛⲧⲉ ⲛ-ⲉⲓ-ϥⲱⲧⲉⲙ**, *And his ears were opened*—Mark vii. 35.

3. The Passive is more commonly expressed by the Verb in the Third Person Plural, with a word following governed by the Verb; as, **ⲛ-ⲉⲛ-ⲣⲱⲙⲁⲓ ⲛⲧⲁ-ⲛⲁϥ ⲁⲩ-ⲁⲩⲱ-ϥ**, *Our old man they have crucified him* (i.e. *hath been crucified*)—Rom. vi. 6; **ⲟⲩⲟⲉ ⲟⲩ-ⲙⲙⲏⲛⲓ ⲛⲣⲟⲩ-ⲧⲏⲩ-ϥ**, *And a sign they shall not give it* (i.e. *shall not be given*)—Matt. xii. 39; **ⲁⲩ-ⲕⲟϥ-ⲉⲛ ⲛⲉⲙⲙⲁϥ**, *They have buried us with him*, (i.e. *We have been buried with him*)—Rom. vi. 4.

4. Sometimes the Passive Voice can only be discovered by the sense of the passage; as, **ⲉⲙⲁ ⲛ-ⲟⲩⲱⲧⲉⲛ ⲛ-ⲧⲉⲧⲉⲛ-ⲛⲟⲉⲙⲁ**, *That ye may be saved*; **ⲧ-ϥⲉⲙⲁⲓ ⲙⲟⲩⲉ ⲉⲛ-ⲉϥ-ⲉⲃⲁⲓ**, *The woman is bound to her husband*—1 Cor. vii. 39.

OF VERBS.

1. to 4. The observations on Egyptian Verbs are intended to apply to Sahidic and Bashmuric.

THE MOODS.

5. There are Five Moods in Egyptian; the Indicative, Subjunctive, Optative, Imperative, and Infinitive.

INDICATIVE MOOD.

6. The Indicative Mood simply declares the action of the Verb; as, \dagger - $\text{è}\mathfrak{M}$, *I know*: or asks a question, as, $\text{eq-è}\mathfrak{M}$, *Does he know?*

SUBJUNCTIVE MOOD.

7. The Prefixes of the Subjunctive Mood are the same as the Indicative, with \mathfrak{N} , $\mathfrak{N}\tau$, or $\mathfrak{N}\tau\epsilon$, *that*, added to them; as, $\mathfrak{N}\text{-ce-}\tau\mathfrak{A}\mathfrak{Z}\mathfrak{O}\mathfrak{C}$, *That they might take him*—John vii. 32. These signs are often preceded by others; such as, $\mathfrak{Z}\mathfrak{I}\mathfrak{N}\mathfrak{A}$, $\text{è}\mathfrak{Y}\mathfrak{W}\mathfrak{N}$, $\mathfrak{Y}\mathfrak{A}\mathfrak{N}$, $\mathfrak{Z}\mathfrak{W}\mathfrak{C}$, $\mathfrak{M}\mathfrak{H}\mathfrak{N}\mathfrak{W}\mathfrak{T}\epsilon$, $\mathfrak{Z}\mathfrak{O}\mathfrak{T}\mathfrak{A}\mathfrak{N}$, &c. These last quoted, and other signs of the Subjunctive Mood, sometimes occur with \mathfrak{N} , $\mathfrak{N}\tau$, or $\mathfrak{N}\tau\epsilon$, before the Prefix to the Verb, and sometimes without; as, $\mathfrak{Z}\mathfrak{I}\mathfrak{N}\mathfrak{A}$ $\mathfrak{N}\text{-}\tau\epsilon\tau\epsilon\mathfrak{N}$ - $\text{è}\mathfrak{M}$, *That ye may know*—Matth. ix. 6; $\text{è}\mathfrak{Y}\mathfrak{W}\mathfrak{N}$ $\tau\epsilon\text{-}\tau\epsilon\mathfrak{N}$ - $\mathfrak{M}\mathfrak{E}\mathfrak{I}$ $\mathfrak{M}\mathfrak{M}\mathfrak{O}\mathfrak{I}$, *If ye love me*—John xiv. 15.

\mathfrak{N} , $\mathfrak{N}\tau$, or $\mathfrak{N}\tau\epsilon$, also takes the Infixes; as, $\mathfrak{N}\tau\mathfrak{A}$ - *I*; $\mathfrak{N}\tau\epsilon\mathfrak{K}$ - *thou, m.*; $\mathfrak{N}\tau\epsilon$ - *thou, f.*; $\mathfrak{N}\tau\epsilon\mathfrak{q}$ -, or $\mathfrak{N}\tau\epsilon$ -, *he*; Plural, $\mathfrak{N}\tau\epsilon\mathfrak{N}$ - *we*; $\mathfrak{N}\tau\epsilon\tau\epsilon\mathfrak{N}$ - *ye*; $\mathfrak{N}\tau\mathfrak{O}\mathfrak{T}$ - *they*.

THE MOODS.

5. What has been written on Egyptian Moods, embraces the Three Dialects.

INDICATIVE MOOD.

6. Nothing need be added here to the observations on the Coptic Indicative.

SUBJUNCTIVE MOOD.

7. to 9. The observations contained in these rules will apply to the Sahidic and Bashmuric; to which
may

8. **ϣαν**, when it follows **ἐϣων**, and when it is found without it, is generally put *between* the Prefix and the Verb; as, **ἐϣων δι-ϣαν-ωσκ**, *If I have delayed*—1 Tim. iii. 1; **ῥοταν ἀρετεν-ϣαν-ωτεα**, *When ye have heard, &c.*—Luke xxi. 9.

9. **ϣτεα**, is also put *between* the Prefix and the Verb, like **ϣαν**; as, **ῥινα ἵτεϣ-ϣτεα-ῥει**, *That he may not fall, &c.* 1 Tim. iii. 7.

10. **ορε**, takes **ε**, or some other sign of the Subjunctive Mood, before it, with the Infixes; as, **εορεκ-αιτορ**, *That thou mayest do them*—Acts xxii. 10; **εορεϣ-ϣωπι ἵωτ ἵοτεαηϣ ἵεοπος**, *That he might be the father of many nations*—Rom. iv. 18; **εορο-σαχι παρρακ**, *That they should speak before thee*—Acts xxiii. 30. It is generally written **εορε**, with the Nominative between it and the Verb; as, **εορε κτεοπος ωτεα ἐπυσαχι**, *That the Gentiles should hear the word*—Acts xv. 7.

may be added, **χε**, **εϣχε**, **χε κας**, and some others, as signs of the Subjunctive.

10. **τρε**, in Sahidic, corresponds with **ορε** in Coptic, and in like manner takes **ε**, or some other sign of the Subjunctive, before it; as, **ε-τρα-πατ**, *That I should see*—Acts xix. 21; **ε-τρεϣ-†**, *That he should give*—Acts v. 31; **ε-τρεκ-ῶ**, *That we should remain*—Mark ix. 5.

τρε, is written **τερε**, with **π**, a sign of the Subjunctive prefixed; as, **ατω π-τερεϣ-ει**, *And when he came*—Mark xiv. 45; **π-τερεκ-πατ ενετρος**, *When she saw Peter*—Mark xiv. 67. **π-τεροτ-ωτεα δε εκαι**, *But when they heard these things*—Acts ii. 37.

OPTATIVE MOOD.

11. This Mood denotes a desire or wish for something, and has **ⲡⲉⲗ** added to the Prefixes of the Present Tense; as, **ⲡⲉⲗⲣⲓ**, *I*; **ⲡⲉⲗⲣⲉⲕ**, *thou*; **ⲡⲉⲗⲣⲉⲓ**, *he*; &c. Thus, **ⲡⲉⲗⲣⲉⲓ ⲉⲃⲣⲟⲓ ⲛⲧⲉⲓⲥⲱ**, *May he come to me; that he may drink*—John vii. 37.

12. When the Noun occurs *between* the Prefix and the Verb, the Prefix is **ⲡⲉⲗⲣⲉ**; as, **ⲡⲉⲗⲣⲉ ⲛⲓⲣⲱⲉⲁⲓ ⲣⲟⲉⲑⲟⲩ**, *May the men recline*. John vi. 10. **ⲡⲉⲗⲣⲉ ⲛⲁⲓⲁⲫⲟⲩⲥ ⲥⲉⲛⲧ**, *May this cup pass by me*; and Matt. xxvi. 39.

13. This Mood is also used for the Imperative.

IMPERATIVE MOOD.

14. The Imperative Mood is expressed either by the root itself, without any Prefix; as, **ⲟⲩⲛ**, *stand*; **ⲧⲱⲛⲕ**, *rise thou*; or it takes **ⲁ**, **ⲡⲉⲗ**, **ⲁⲣⲓ**, **ⲉⲡⲉⲣ**, or **ⲉⲡⲉⲛⲟⲣⲉ**, in the Singular and Plural; as, **ⲉⲡⲉⲗⲧⲟⲩⲟⲩ ⲉⲣⲉⲩ ⲉⲣⲱⲧⲉⲛ**, *See, and keep you*, &c. Luke xii. 15; **ⲉⲡⲉⲗⲧⲟⲩ ⲉⲑⲟⲩ**, *Come ye out*; **ⲡⲉⲗⲧⲱⲛⲕ ⲉⲑⲟⲩ**, *Glorify thy Son*—John xvii. 1. **ⲉⲣⲓ** is prefixed to Nouns; as, **ⲉⲣⲓⲫⲁⲉⲧⲓ**, *think ye*; **ⲉⲣⲓⲁⲩⲁⲛ**, *love ye*; &c.

15. **ⲉⲡⲉⲣ**, or **ⲉⲡⲉⲛⲟⲣⲉ**, is prefixed, when a Negative

OPTATIVE MOOD.

11, to 13. The Sahidic agrees with the Coptic. The Bashmuric generally exchanges the **p** for **λ**, in the Prefixes; as, **ⲡⲉⲗⲣⲉⲓ**, **ⲡⲉⲗⲣⲉⲓ**, &c.

IMPERATIVE MOOD.

14, 15. The Sahidic corresponds with the Coptic, with the addition of **ⲛⲧ**, *thou*. The Negative Prefix is

gative is expressed with the Imperative; as, **ἄπερ-ωρη ἡτφε**, *Swear not by heaven*, &c. Matt. v. 34; **ἄπερ-† ἄῆ**, *Give not place*; &c.

INFINITIVE MOOD.

16. The Infinitive Mood is sometimes expressed by the root itself, without any Prefix: but more generally it has the Preposition **ἐ** prefixed; as, **ἐ-ἄλωγι**, *to walk*; **ἐ-ὄρωρη**, *to send*; &c. The Infinitive has sometimes the Servile **ἄ**, or **ἡ**, prefixed; as, **ἄκαωδι**, *to mock*; **ἡξιοῦ** **ἐβόλ**, *to cast out*—Luke xix. 45; **ἡ-ερωῶ**, *to answer*—Matt. xxii. 46.

PARTICIPLES.

17. The Participles of the Present Tense are expressed by the Indicative Mood, Present Tense; so that the Present Participle, and the Present Tense of the Indicative Mood, are the same; thus: **ἀφ-τῶβζ**, **εφ-χῶἄἄἄἄ**, *He prayed, saying*—Matt. xxvi. 39; **ζῶνῆ ετ-πᾶτ ἡτ-οτ-πᾶτ**, *That seeing, they may see*—Mark iv. 12; **ετ-κιἄ ἡτ-οτ-ἄφε ετ-χῶἄἄἄἄ**, *Wagging their head, saying*—Matt. xxvii. 39.

18. The Participles are likewise expressed by the Present, Preterite, or Future Tense of the Indicative Mood, with the Relative Pronouns, or the Conjunction-

generally written **ἄπῑ**, or **ἄπερτρε**. The Bashmuric often has **ἄπελ**, as the Negative Prefix.

INFINITIVE MOOD.

16. The Infinitive, in Sahidic and Bashmuric, is the same as the Coptic.

PARTICIPLES.

17, to 19. The Sahidic and Bashmuric Participles are expressed, like the Coptic, by the Verb of the Present,

tion **ET** prefixed; as, **ἡθῶτος ἄε ET-AT-CWTELL**
AT-ḥōtos Ḅḥḥḥ, *Οἱ δὲ ἀκούσαντες, ἐδόξαζον τὸν Κύριον,*
But they hearing, (when they heard,) glorified God—
Acts xxi. 20; ET-ATḠELL, having known; ET-AT-
χILL, they having found; ḤHEΘ-NA-ELLḠḠ, he walk-
ing, or he that shall walk; NHEΘ-NAḠḥ, believing, or
they who believe—John vii. 39; OTOT NHEΘ-NA-
CWTELL ETḠ-ḠNḠḥ And those hearing, (who shall
hear,) shall live—John v. 25; EΘ-NA-TAKO, perishing,
(shall perish)—John vi. 27.

19. It will be seen, from the foregoing examples, that Participles and Verbs of the Indicative Mood are the same; and, that they generally take the Relative and Demonstrative Pronouns before them.

20. Participles are also formed by prefixing **NXIN**, **NXINT**, or **NXINḠ**, to the root; and often with the Pronoun Infixes; as, **NEK-XIN-ḥ**, *thy coming—Matt. xxiv. 3; NXIN-ḠREḠCḠḠOT ḠḠḠOT, blessing them—Luke xxiv. 51; NXIN-ḥ ḠḠḠ-ḠNḠḠ ḠḠḠ-ḠḠḠḠ, The coming of the Son of man—Matt. xxiv. 39.*

This form of the Participle is generally found with a Preposition before it, and then bears some analogy to the Infinitive in Greek, with a Preposition and Article; and often requires to be construed in the
 same

Present, Preterite, or Future Tense, with the Relative Pronouns, or **ET** prefixed.

20. Participles in Sahidic are formed by prefixing **NTḠ**, or **NTḠḠ**, to the root, and generally have a Preposition before them; as, **ḠḠḠ NTḠḠ-CWTELL ḠḠḠ**, *in hearing him—Acts viii. 6; ḠḠḠ NTḠḠ-ḠḠḠ, in my crying—Ps. iv. 3.*

same manner; as, **ΞΕΠ ΠΧΙΠ-ΩΚ**, *ἐν τῷ ἐλαύνειν*, in rowing—Mark vi. 48; **ΞΕΠ ΠΔΧΙΠ-ΩΥ ΟΥΒΗΚ**, *ἐν τῷ κειραγίνειν με πρὸς αὐτὸν*, In my crying to him—Ps. iv. 3; **Ἐ-ΠΧΙΠ-ΕΡΕΠΙΘΥΛΙΠ** *ἐρος*, πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, in desiring her, or, to desire her—Matt. v. 28; **Ἐ-ΠΧΙΠ-ΤΗΙC**, τοῦ δοῦναι, in giving, or, to give—Luke i. 73; **ΞΕΠ ΠΧΙΠΘΟΥ-ΩΥΤΕΛ**, *ἐν τῷ ἀκούειν*, in hearing—Acts vii. 6.

21. The Participles of some Verbs vary in their terminations from the Verbs, and end in **ΗΟΥ**, **ΗΟΥΤ**, or **ΩΟΥΤ**; as, **ΘΕΛΔΙΟ**, to justify; **ΘΕΛΔΙΗΟΥΤ**, justified; **ΤΔΚΟ**, to destroy; **ΤΔΚΗΟΥΤ**, destroyed; **ΞΙ**, to fall; **ΞΙΩΟΥΤ**, falling; &c. The Participles which thus vary in their terminations are but few in number, and easily known.

THE TENSES.

PRESENT TENSE, INDICATIVE MOOD.

22. The Present Tense Definite, of the Indicative Mood, is formed by adding the following Pronoun Prefixes to the root; viz, **†**, or **ΕΙ**, *I am*, or, *I do*; **Κ**, **ΕΚ**, or **Χ** before **Λ**, **Λ**, **Π**, **ΟΥ**, or **Ρ**, *thou dost*, *m.*; **ΤΕ**,

21. Some Sahidic Participles vary from the Verbs in their terminations, and end in **ΗΟΥ** or **ΕΙΤ**; as, **ΤΔΕΙΟ**, to honour; **ΤΔΕΙΗΟΥ**, honoured; **ΤΞΒΟ**, to purify; **ΤΞΒΗΟΥ**, purified. Those which thus change their terminations are not numerous.

THE TENSES.

PRESENT TENSE, INDICATIVE MOOD.

22. The Present Tense Definite, of the Indicative Mood, in Sahidic and Bashmuric, is like the Coptic in

τε, or ερε, *thou dost, f.*; ε, ες, or ερε, *he does*; ε, ες, εε, or ερε, *she does*. Plural: εν, or τεεν, *we do*; τετεεν, or ερετεεν, *ye do*; ετ, εε, οτ, or ερε, *they do*.

The Prefix ερε, which appears to be almost Indefinite as to time and person, is generally separated from the Verb by the Noun, or some other word; as, ερε-ποτ-ζητ αοκζ, *Their heart was afflicted*—Matt. xxvi. 22; ερε-οτωοτ ωωπι πακ, *Glory shall be to thee*—Luke xiv. 10; ερε παι τηροτ ηνοτ, *All these things shall come*—Matt. xxiv. 36.

23. The Present Tense Indefinite, of the Indicative Mood, is formed by adding ω to the Prefix of the Perfect Tense; as, ωα, *I am*; ωακ, *thou art, m.*; ωαρε, or ωαρ, *thou art, f.*; ωας, *he is*; ωαε, *she is*. Plural: ωαν, *we are*; ωαρετεεν, *ye are*; ωατ, *they are*.

24. If a Pronoun Relative occur with the Verb of the Third Person Singular, the Prefix is usually dropped; as, πεκ-ιωτ εθ-πατ ζεν πετζην, *Thy Father, who seeth in secret*—Matt. vi. 4; πετ-†ζαν, *who judgeth*—Rom. xiv. 5.

25. Instances frequently occur, in which the Present Tense is used for the Perfect, and also for the Future.

in the Singular, except that χ is not used. The Bashmuric frequently takes ελε, instead of ερε. The Plural is the same as the Coptic, or contracted thus: π̄, or τπ̄, *we*; τετπ̄, ετετπ̄, or ερετπ̄, *ye*.

23. The Present Tense Indefinite, Sahidic, is the same as the Coptic. The Bashmuric has ωαλε, instead of ωαρε; and ωαλετεεν, for ωαρετεεν.

IMPERFECT TENSE.

26. The Imperfect Tense is formed by prefixing the following Particles to the Root; viz, **ⲡⲁⲓ**, *I did*; **ⲡⲁⲕ**, *thou didst*, m.; **ⲡⲁⲣⲉ**, *thou didst*, f.; **ⲡⲁⲥ**, or **ⲡⲁⲣⲉ**, *he did*; **ⲡⲁⲥ**, or **ⲡⲁⲣⲉ**, *she did*. Plural, **ⲡⲁⲛ**, *we did*; **ⲡⲁⲣⲉⲧⲉⲛ**, *ye did*; **ⲡⲁⲧ**, or **ⲡⲁⲣⲉ**, *they did*.

27. The Imperfect Tense frequently has **ⲡⲉ** or **ⲧⲉ** following the Verb; as, **ⲟⲩⲟⲛ** **ⲡⲁⲥ** ⲧⲥⲃⲱ **ⲡⲉ**, *and taught*—John vii. 14; **ⲡⲁⲥ** ⲉⲱⲛⲧ ⲁⲉ **ⲡⲉ** ⲡⲓ-ⲡⲁⲥⲭⲁ, *And the Passover drew near*—John xi. 55; **ⲁⲉ** **ⲡⲁⲥ** ⲉⲣⲁⲧⲥⲓ ⲥⲁⲃⲟⲗ **ⲡⲉ**, *But he stood without*—John xvii. 16.

28. **ⲡⲁⲣⲉ** is generally separated from the Verb, and usually occurs before the Nominative preceding it; as, **ⲡⲁⲣⲉ** ⲡⲓ-ⲁⲁⲃⲟⲛⲧⲏⲥ ⲑⲟⲩⲏⲧ, *The Disciples were assembled*—John xx. 19; **ⲡⲁⲣⲉ** **ⲓⲏ̅ⲥ**, **ⲁⲉⲓ** **ⲁⲉⲁⲉⲟⲥ**, *Jesus loved him*—John xx. 2.

PERFECT TENSE.

29. The Prefixes of the Perfect Tense Definite are

IMPERFECT TENSE.

26. The Signs of the Imperfect Tense in Sahidic and Bashmuric are, **ⲡⲉⲓ**, *I did*, or *was*; **ⲡⲧ̅**, *thou didst*, m.; **ⲡⲉⲣⲉ**, *thou didst*, f.; **ⲡⲉⲥ**, **ⲡⲉⲥ**, **ⲡⲉⲥ**, or **ⲡⲉⲣⲉ**, *he did*; **ⲡⲉⲥ**, or **ⲡⲉⲣⲉ**, *she did*. Plural: **ⲡⲉⲛ**, *we did*; **ⲡⲉⲣⲉⲧⲉⲛ**, or **ⲡⲉⲣⲉⲧⲡ̅**, *ye did*; **ⲡⲉⲧ**, or **ⲡⲉⲣⲉ**, *they did*.

27, 28. The Imperfect Tense, in Sahidic and Bashmuric, takes **ⲡⲉ**, or **ⲧⲉ**, after the Verb, like the Coptic.

PERFECT TENSE.

29, to 31. The Perfect Tense Definite, in Sahidic and Bashmuric, agrees with the Coptic. The Indefinite

are the same as the Imperfect, with the first letter dropped; as, **ⲁⲓ**, *I have*; **ⲁⲕ**, *thou hast*, m.; **ⲁⲣⲉ**, or **ⲁⲣ**, *thou hast*, f.; **ⲁϥ**, **ⲁⲣⲉ**, or **ⲁ**, *he has*; **ⲁϥ**, **ⲁⲣⲉ**, or **ⲁ**, *she has*. Plural: **ⲁⲛ**, *we have*; **ⲁⲣⲉⲧⲉⲛ**, or **ⲁⲧⲉⲧⲉⲛ**, *ye have*; **ⲁⲩ**, **ⲁⲣⲉ** or **ⲁ**, *they have*. **ⲁⲣⲉ** is almost Indefinite, like **ⲉⲣⲉ** in the Present.

30. Whenever **ⲁ** occurs, it is usually found before the Nominative to the Verb, and often between the Relative or Demonstrative Pronouns and the Nominative; as **ⲓⲏ̅ⲥ ⲁ-ⲛⲓ-ⲛⲓⲁ ⲟⲗϥ**, *The Spirit took Jesus*—Matth. iv. 1; **ⲉⲧ-ⲁ-ⲓⲏ̅ⲥ ϫⲟϥ ⲛⲁϥ**, *That Jesus said to him*—Mark xiv. 72; **ⲛⲏⲉⲧ ⲁ-ⲛⲓⲣⲟⲑⲏⲧⲏⲥ ϫⲟⲧⲟⲩ**, *Those things which the Prophets said*—Acts xxvi. 22; **ⲛⲏⲉⲧ-ⲁ-ⲛϥⲁⲗⲓ ⲁⲩⲫⲓ ⲡⲱⲛⲓ**, *Those that the word of God hath come*—John x. 35.

Although **ⲁ** is used instead of the Prefixes **ⲁϥ**, **ⲁϥ**, and **ⲁⲩ**; yet it sometimes occurs with them; as, **ⲁ-ⲧⲁ-ⲡⲉⲣⲓ ⲁϥ-ⲗⲱⲛⲧ ⲉⲫⲁⲟⲩ**, *My daughter hath drawn near to death*—Mark v. 23; **ⲁ-ⲛϥⲁⲧⲁⲛⲁϥ ⲁϥⲡⲉⲛⲁϥ ⲉⲗⲟⲩⲛ**, *Satan went in*—Luke xxii. 3.

31. The Prefixes of the Perfect Tense, Indefinite, are the same as the Present Indefinite.

PLUPERFECT TENSE.

32. The Pluperfect Tense, Definite, is formed by adding the Auxiliary Verb **ⲛⲉ** . . . **ⲛⲉ** to the Prefixes of the Perfect Definite; as, **ⲛⲉ ⲁⲓ** . . . **ⲛⲉ**, *I had*;

ⲛⲉ

definite of the Perfect Tense, in Coptic, only occurs in Sahidic in the Present Tense.

PLUPERFECT TENSE.

32. The Pluperfect Tense Definite and Indefinite is the same as the Coptic.

πε ακ...πε, *thou hadst*; πε αq...πε, *he had*; πε αc...πε, *she had*. Plur. πε αν...πε, *we had*; πε ατε-
τεп...πε, *ye had*; πε ατ...πε, *they had*; as, ιηc
δε πε αqῑ ἐβoλ, *But Jesus had gone out*; John v. 13.

33. The Pluperfect Indefinite is formed by the Auxiliary Verb πε...πε, and the Prefixes of the Present Tense Indefinite; as, πε υαι...πε, *I had been*; πε υακ...πε, *thou hadst*, m.; πε υаре...πε, *thou hadst*, f.; πε υαq...πε, *he had*; πε υαc...πε, *she had*. Plur. πε υαν...πε, *we had*; πε υареτεп...πε, *ye had*; πε υат...πε, *they had*; as, οτορ
πε υατconρq πε, *And they had bound him*, or, *He had been bound*—Luke viii. 29.

FUTURE IMPERFECT TENSE.

34. The Future Imperfect Tense is composed of the Prefixes of the Imperfect Tense, and the Signs of the Future Definite; as παι πα...πε, *I should, would, &c.*; πακπα...πε, *thou shouldst*, m.; παρεπα...πε, *thou shouldst*; παqπα...πε, or παρεπα...πε, *he should*; παcπα...πε, or παρεπα...πε, *she should*. Plural: παппα...πε, *we should*; παρε-
τεппα...πε, *ye should*; παтπα...πε, *they should*.

FUTURE IMPERFECT TENSE.

34. The Future Imperfect Tense is composed, like the Coptic, of the Prefixes of the Imperfect and Future Tenses; as, пейпа...πε, *I should*; πт̄па...πε, *thou shouldst*; पेqपा...πε, or перепα...πε, *he should*; песпа...πε, or перепα...πε, *she should*. Plural: пейппа...πε, *we should*; перет̄ппа...πε, *ye should*; пет̄па...πε, *they should*. The Bashmuric takes पे, instead of पा; as, пейпе...πε, *I should*; пет̄пе...πε, *they should*, &c.

FUTURE TENSE.

35. The Future Tense Definite has these Prefixes: viz. *eiè, I shall*; *ekè, thou shalt*, m.; *epè, thou shalt*, f.; *eqè, he shall*; *ecè, she shall*; *enè, we shall*; *epetenè, ye shall*; *etè, they shall*. These are the same as the Prefixes to the Present Tense, with a final *è* added; as, *ⲉⲡⲉⲣⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩⲉⲣⲉⲧⲉⲛⲉ-ⲉⲙⲓ*, *In that day ye shall know* — John xiv. 20.

36. The sign of the Future Tense Indefinite is *ⲛⲁ*, with either the Prefixes of the Present, or of the Perfect Tense Definite; as, *ⲧⲛⲁ, eiⲛⲁ, or ⲁⲛⲁ, I shall*; *ⲕⲛⲁ, ⲭⲛⲁ, ⲉⲕⲛⲁ, and ⲁⲕⲛⲁ, thou shalt*; *ⲓⲛⲁ, ⲉⲓⲛⲁ, ⲉⲣⲉⲛⲁ, ⲁⲓⲛⲁ, ⲁⲣⲉⲛⲁ, and ⲛⲁ, he shall*; *ⲥⲛⲁ, ⲉⲥⲛⲁ, ⲁⲥⲛⲁ, and ⲛⲁ, she shall*. Plural: *ⲉⲛⲛⲁ, ⲧⲉⲛⲛⲁ, ⲁⲛⲛⲁ, we shall*; *ⲧⲉⲧⲉⲛⲛⲁ, ⲉⲣⲉⲧⲉⲛⲛⲁ, ⲁⲣⲉⲧⲉⲛⲛⲁ, ye shall*; *ⲉⲧⲛⲁ, ⲥⲉⲛⲁ, ⲟⲧⲛⲁ, ⲁⲧⲛⲁ, ⲉⲣⲉⲧⲛⲁ, and ⲛⲁ, they shall*.

37. *ⲛⲁ*, both Singular and Plural, is used with the Nominative, or with the Relative Pronoun, in the following

FUTURE TENSE.

35. The Future Tense Definite is the same as the Coptic, without the accent over the second vowel.

36, 37. The Future Tense Indefinite agrees with the Coptic in the Singular, except the Second Person; which has *ⲧ* instead of *ⲭ*; as, *ⲛⲧⲛⲁ* or *ⲛⲧⲛⲁ, thou shalt*. Plural: *ⲉⲛⲛⲁ* or *ⲛⲛⲁ, ⲁⲛⲛⲁ, ⲧⲛⲛⲁ, we shall*; *ⲧⲉⲧⲛⲁ, ⲉⲧⲉⲧⲛⲁ, ye shall*; *ⲉⲧⲛⲁ, ⲥⲉⲛⲁ, ⲟⲧⲛⲁ, ⲛⲁ, they shall*.

following manner: **ΠΙ-ΚΟΣΜΟΣ ΠΑ-ΠΑΥ** ἐροι ἀν,
The world shall not see me—John xiv. 9; **ΕΘΠΑ-ΤΑΚΟ**,
That shall perish; **ΦΗΕΘΠΑ-ΠΟΡΕΑ**, *That shall be*
saved—Matth. xiii. 13.

SECOND FUTURE INDEFINITE.

38. The Second Future Tense Indefinite, is known by the following Prefixes: **ΤΑ**, *I shall*; **ΤΕΡΑ**, *thou shalt*, f.; **ΤΑΡΕΥ**, *he shall*; **ΤΑΡΕΠ**, *we shall*; **ΤΑΡΕΤΕΠ**, *ye shall*; **ΤΑΡΟΥ**, *they shall*. This tense but seldom occurs in Coptic.

39. The Future Tense, and Future Participles, are sometimes used to express the Present and Perfect Tenses.

40. The Prefixes to Verbs frequently take the Relative and Demonstrative Pronouns before them; as, **ΕΤ-ΑΥ-ΥΩΠΙ ΙΧΕΠ ΘΗ**, *Which hath been from the beginning*—Acts xxvi. 4; **ΦΗΕΤ-ΑΥ-ΘΙ ΔΙΠΧΙΠ-ΒΩΡ Ε**, *He that received two talents*—Matth. xxv. 22; **ΠΗΕΤ-ΕΚ-ΠΑΥ** ἐρωου, *Those things which thou seest*—Acts xxvi. 16.

41. When

The Bashmuric Future Indefinite, has **ΠΕ** for the sign of the Future; as, **†ΠΕ**, *I shall*; **ΕΚΠΕ**, *thou shalt*; **ΕΥΠΕ**, *he shall*; **ΑΤΕΤΕΠΠΕ**, *ye shall*; **ΕΠΕ**, *they shall*, &c.

SECOND FUTURE INDEFINITE.

38. The Prefixes of the Second Future Singular Indefinite are like the Coptic. The Plural has, **ΤΑΡΠ**, *we shall*; **ΤΑΡΕΤΠ**, *ye shall*; **ΤΑΡΟΥ**, *they shall*.

41, 42.

41. When the following Prefixes begin a word, they take the accent over the first vowel; viz. *èpe*, *èpeten*, *èpetenè*. *àpe*, *àpi*, *àpeten*, *àteten*, and *à*; as, *èrepai tìprou pìnou*, *All these things shall come*—Matth. xxiii. 36; *èpetenè-óitou*, *Ye shall receive*—Matth. xxi. 22; *καλως àpe-xoc*, *Thou hast said well*—John iv. 17; *àpeten-paτ èpoi*, *Ye have seen me*—John vi. 36; *àpi-θωβ àn*, *Labour not*—John vi. 27; *àxoc*, *Say ye*—Luke xi. 2; *à-æwτcnc xoc naη*, *Moses said to us*—Matth. xxii. 24.

42. In some MSS. the accent is put above the consonant of the Prefix, where the first vowel is dropped; as, *è-cwouπ àæoc àn*, *Knoweth him not*—John xiv. 17; *èna-óí*, *He shall take*—John xvi. 15; &c.

CONJUGATION OF A REGULAR VERB.

43. The Prefixes to Regular Verbs, in all their Moods, Tenses, and variations, are the following:—

INDICATIVE

41, 42. The Prefixes to Verbs in Sahidic do not take the Accents, as the Coptic.

INDICATIVE

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Singular.			
Masc.		Fem.	
† ει-	} <i>I do, am, &c.</i>		
κ-, or εκ-, or		τε- ερε-	} <i>thou art, f.</i>
ς		ε-	
εϋ- ερε-		εϋ- ερε-, or ερε-	} <i>she is.</i>
Plural.			
ει- τεν-	} <i>we are.</i>	εϋ- ερε-	} <i>they are.</i>
τετεν-		οϋ-	
ερετεν-		ερε-	

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Singular.			
Masc.		Fem.	
†- ει-	} <i>I do, am, &c.</i>		}
κ- εκ-		τε- ερε-		} thou, f.
ς- ες-	} <i>he.</i>	ς- ες-	} <i>she.</i>
ερε-		ερε-, or ερε-	
Bashmurić.		Bashmurić.	
ελε-	<i>he.</i>	ελε-	<i>she.</i>
Plural.			
ει-, or η- τη-	} <i>we.</i>	εϋ- ερε-	} <i>they.</i>
τετη-		οϋ-	
ερετη-	} <i>ye.</i>	ερε-	} <i>Bash. ελε-, they.</i>
ετετη-			

PERFECT TENSE DEFINITE.

Singular.		
Masc.		Fem.
აი-	<i>I have, &c.</i>	
აკ-	<i>thou, m.</i>	აპ-, or აპე-, <i>thou, f.</i>
აყ-	} <i>he.</i>	აჲ-
აპე-		აჲე-
ა-		ა-
Plural.		
აჲ-	<i>we.</i>	აჲ-
აპეტენ-	} <i>ye.</i>	აჲე-
აჲეტენ-		ა-
		} <i>they.</i>

PERFECT TENSE INDEFINITE.

		Singular.	
Masc.			Fem.
აჲი-	<i>I have.</i>		
აჲაკ-	<i>thou, m.</i>	აჲაპ-, or აჲაპე-,	<i>thou, f.</i>
აჲაყ-	} <i>he.</i>	აჲაჲ-	} <i>she.</i>
აჲაპე-		აჲაჲე-	
.....			
		Plural.	
აჲაპეტენ-	<i>ye.</i>	აჲაჲ-	} <i>they.</i>
		აჲაჲე-	

PERFECT TENSE.

		Singular.		Fem.
Masc.				
აი-	<i>I have.</i>			
აკ-	<i>thou, m.</i>	აპ, or აპე-	<i>thou, f.</i>	
აყ-	} <i>he.</i>	აპე-	} <i>she.</i>	
აპე-		აჲ-		
ა-		ა-		
Bashmuric.				
აღე-	} <i>he.</i>			
აა-				
		Plural.		
აჲ-,	<i>we.</i>	აჲ-	} <i>they.</i>	
აჲჲჲჲ-,	<i>ye.</i>	ა-		

Bashmuric.
აჲჲჲ- } *he.*
აჲჲ-

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
не ѓѝ...не, <i>I had, &c.</i>		
не ѓк...не, <i>thou, m.</i>		не ѓре...не, <i>thou, f.</i>
не ѓџ...не		не ѓс...не
не ѓре...не } <i>he.</i>		не ѓре...не } <i>she.</i>
не ѓ....не		не ѓ....не
Plural.		
не ѓп.....не, <i>we.</i>		
не ѓтетеп...не, <i>ye.</i>		
не ѓт.....не		
не ѓре.....не		
не ѓ.....не		
		} <i>they.</i>

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
не ѓѝ...не, <i>I had, &c.</i>		
не ѓк...не, <i>thou, m.</i>		не ѓре...не, <i>thou, f.</i>
не ѓџ...не		не ѓс...не
не ѓре...не } <i>he.</i>		не ѓре...не } <i>she.</i>
не ѓ....не		не ѓ....не
Plural.		
не ѓп.....не, <i>we.</i>		
не ѓтетп̄...не, <i>ye.</i>		
не ѓт.....не		
не ѓре.....не		
не ѓ.....не		
		} <i>they.</i>

PERFECT TENSE DEFINITE.

		Singular.			Fem.
Masc.					
ΔΙ-	<i>I have, &c.</i>				
ΔΚ-	<i>thou, m.</i>		Δρ-, or Δπε-,	<i>thou, f.</i>	
ΔΓ-	} <i>he.</i>		ΔC-	} <i>she.</i>	
Δπε-			Δπε-		
Δ-			Δ-		
		Plural.			
ΔΠ-	<i>we.</i>		ΔΤ-	} <i>they.</i>	
Δρετεν-	} <i>ye.</i>		Δπε-		
Δτετεν-			Δ-		

PERFECT TENSE INDEFINITE.

		Singular.		Fem.
Masc.				
ϣΔΙ-	<i>I have.</i>			
ϣΔΚ-	<i>thou, m.</i>		ϣΔρ-, or ϣΔπε-,	<i>thou, f.</i>
ϣΔΓ-	} <i>he.</i>		ϣΔC-	} <i>she.</i>
ϣΔπε-			ϣΔπε-	
.....				
		Plural.		
ϣΔρετεν-,	<i>ye.</i>		ϣΔΤ-	} <i>they.</i>
			ϣΔπε-	

PERFECT TENSE.

		Singular.		Fem.
Masc.				
ΔΙ-	<i>I have.</i>			
ΔΚ-	<i>thou, m.</i>		Δρ, or Δπε-,	<i>thou, f.</i>
ΔΓ-	} <i>he.</i>		Δπε-	} <i>she.</i>
Δπε-			ΔC-	
Δ-			Δ-	
Bashmuric.				
ΔλE-	} <i>he.</i>			
ΔΔ-				
		Plural.		
ΔΠ-,	<i>we.</i>		ΔΤ-	} <i>they.</i>
ΔΤΕΤΠ-,	<i>ye.</i>		Δ-	

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
не ђѡ...не,	<i>I had, &c.</i>	
не ђѡ...не,	<i>thou, m.</i>	не ђре...не, <i>thou, f.</i>
не ђѣ...не	} <i>he.</i>	не ђс...не
не ђре...не		не ђре...не
не ђ....не		не ђ....не
	Plural.	
	не ђѡ.....не,	<i>we.</i>
	не ђтетѡ...не,	<i>ye.</i>
	не ђѣ.....не	} <i>they.</i>
	не ђре.....не	
	не ђ.....не	

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
не ђѡ...не,	<i>I had, &c.</i>	
не ђѡ...не,	<i>thou, m.</i>	не ђре...не, <i>thou, f.</i>
не ђѣ...не	} <i>he.</i>	не ђс...не
не ђре...не		не ђре...не
не ђ....не		не ђ....не
	Plural.	
	не ђѡ.....не,	<i>we.</i>
	не ђтетѡ...не,	<i>ye.</i>
	не ђѣ.....не	} <i>they.</i>
	не ђре.....не	
	не ђ.....не	

PLUPERFECT TENSE INDEFINITE.

		Singular.	
Masc.			Fem.
не уаі...не,	<i>I had, &c.</i>		
не уақ...не,	<i>thou, m.</i>	не уаре...не,	<i>thou, f.</i>
не уағ...не } не уаре...не }	<i>he.</i>	не уас...не } не уаре...не }	<i>she.</i>

Plural.

.....
 не уаретеп...не, *ye.*
 не уат.....не }
 не уаре.....не } *they.*

PLUPERFECT TENSE INDEFINITE.

		Singular.	
Masc.			Fem.
не уаі...не,	<i>I had, &c.</i>		
не уақ...не,	<i>thou, m.</i>	не уаре...не,	<i>thou, f.</i>
не уағ...не } не уаре...не }	<i>he.</i>	не уас...не } не уаре...не }	<i>she.</i>

Plural.

.....
 не уаретеп...не, *ye.*
 не уат.....не }
 не уаре.....не } *they.*

FUTURE IMPERFECT TENSE.

		Singular.	
Masc.			Fem.
наі на...не,		<i>I should, &c.</i>	
нак на...не,	<i>thou, m.</i>	наре на...не,	<i>thou, f.</i>
наы на...не	} <i>he.</i>	нас на...не	} <i>she.</i>
наре на...не		наре на...не	
Plural.			
наи на.....не,	<i>we.</i>		
нареѣи на...не,	<i>ye.</i>		
наѣ на.....не	} <i>they.</i>		
наре на.....не			

FUTURE IMPERFECT TENSE.

Singular.		
Masc.		Fem.
неі на...не,	<i>I should.</i>	
нек на...не	} <i>thou, m.</i>	нере на...не, <i>thou, f.</i>
нѣ на...не		
неы на...не	} <i>he.</i>	нес на...не
нере на...не		нере на...не } <i>she.</i>

Bashmuric.

неі не...не, *I, &c.*
 Plur. неѣ не-не, & наѣ не-не, *they.*

Plural.

неи на.....не, *we.*
 нереѣи на...не, *ye.*
 неѣ на.....не } *they.*
 нере на.....не }

FUTURE TENSE DEFINITE.

Singular.

Masc.

Fem.

ειε- *I shall, &c.*

εκè- *thou, m.*

ερε- *thou, f.*

ερε- *he.*

ερε- *she.*

Plural.

ενε- *we.*

ερετενε- *ye.*

ετε- *they.*

FUTURE TENSE DEFINITE.

Singular.

Masc.

Fem.

ειε- *I shall.*

εκε- *thou, m.*

ερε- *thou,*

ερε- *he.*

ερε- *she.*

Plural.

επε- *we*

ερετενε *ye.*

ετε- *they.*

SECOND FUTURE INDEFINITE.

Singular.	
Masc.	Fem.
τὰ- <i>I shall.</i>	
.....	τερὰ- <i>thou, f.</i>
ταρεῖ- <i>he.</i>	
Plural.	
ταρεῖ- <i>we.</i>	
ταρετεῖ- <i>ye.</i>	
ταροῦ- <i>they.</i>	

SECOND FUTURE INDEFINITE.

Singular.	
Masc.	Fem.
τὰ- <i>I shall.</i>	
.....	τερὰ- <i>thou, f.</i>
ταρεῖ- <i>he.</i>	
Plural.	
ταρεῖ- <i>we.</i>	
ταρετεῖ- <i>ye.</i>	
ταροῦ- <i>they.</i>	

For explanations of the Prefixes *ερε*, *αρε*, *α*, &c. see the observations on the Present and Future Tenses.

OPTATIVE MOOD.

		Singular.	
Masc.			Fem.
աւրի-	<i>I may.</i>		
աւրեք-	<i>thou, m.</i>	աւրե-	<i>thou, f.</i>
աւրեց-	} <i>he.</i>	աւրեց-	} <i>she.</i>
աւրե-		աւրե-	
Plural.			
Ե	աւրեն-	<i>we.</i>	
	աւրեդեն-	<i>ye.</i>	
	աւրօտ-	} <i>they.</i>	
	աւրե-		

OPTATIVE MOOD.

Masc.		Singular.	Fem.	
աւրի-	<i>I may.</i>			
աւրեք-	<i>thou, m.</i>		աւրե-	<i>thou, f.</i>
աւրեց-	} <i>he.</i>		աւրեց-	} <i>she.</i>
աւրե-			աւրե-	
Plural.				
	աւրն-		<i>we.</i>	
	աւրեդն-	} <i>ye.</i>		
	աւրեդեդն-			
	աւրօտ		<i>they.</i>	
Bashmuric.				
աւլեց- <i>he, &c.</i>			աւլօտ- <i>they.</i>	

IMPERATIVE MOOD.

Sing. & Plur.

а-, ааа-, ари-, or the Root itself.

апер-, to express a Negative.

аперек- *be not thou.* аперере- *let not him, &c.*

See the Verb ере.



INFINITIVE MOOD.

ѐ-, аа-, or а-,

or the Root without a Prefix.

IMPERATIVE MOOD.

Sing. & Plur.

а-, ааа-, ари-, or the Root itself.

аапр.	} to express a Negative; &c.
Bash. аапеа	

апертрек- *be not thou.* апертре- *let not him, &c.*

See the Verb тре:

INFINITIVE MOOD.

ѐ-, аа-, or а-,

or the Root without a Prefix.

PARTICIPLES.

The Participles are expressed by the Indicative Mood, or by prefixing **ⲡⲁⲭⲓⲛ-**, **ⲡⲁⲭⲓⲛⲧ-**, or **ⲡⲁⲭⲓⲛⲧⲉⲣ-**; as,

ⲡⲁⲭⲓⲛⲧ- *my*
ⲡⲉⲕⲭⲓⲛ- *thy, m.*
ⲡⲉⲓ-ⲭⲓⲛ- *his.*

or,

ⲡⲁⲭⲓⲛⲧⲁ- *my.*
ⲡⲁⲭⲓⲛⲧⲉⲕ- *thy, m.*
ⲡⲁⲭⲓⲛⲧⲉⲓ- *his.*

Plural.

ⲡⲁⲭⲓⲛⲧⲉⲡ- *our.*
ⲡⲁⲭⲓⲛⲧⲉⲧⲉⲡ *your.*
ⲡⲁⲭⲓⲛⲧⲉⲓ- *their.*

Some Participles end in **ⲏⲧ**, **ⲏⲟⲩⲧ**, or **ⲱⲟⲩⲧ**.

44. The Verb **ⲧⲁⲕⲟ**, *to destroy*, is given with the Augments, to convey a more clear idea of their position.

INDICATIVE

44. The Declension of the Coptic Verb **ⲧⲁⲕⲟ**, *to destroy*, will serve to shew the position of the Sahidic Prefixes.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Masc.		Singular.		Fem.
†-ТАКО	}	<i>I destroy.</i>		
ЕІ-ТАКО				
К-ТАКО	}	<i>thou, m.</i>	ТБ-ТАКО	<i>thou, f.</i>
ЕК-ТАКО			ЕРБ-ТАКО	
Қ-ТАКО	}	<i>he.</i>	С-ТАКО	<i>she.</i>
ЕҚ-ТАКО			ЕС-ТАКО	
ЕРБ-ТАКО			ЕРС-ТАКО	
Plural.				
ЕН ТАКО	}	<i>we.</i>		
ТЕН-ТАКО				
ТЕТЕН-ТАКО	}	<i>ye.</i>		
ЕРЕТЕН ТАКО				
ЕҮ-ТАКО	}	<i>they.</i>		
СЕ-ТАКО				
ОҮ-ТАКО				
ЕРЕ-ТАКО				

PRESENT TENSE INDEFINITE.

Masc.		Singular.		Fem.
ҮДІ-ТАКО,	<i>I destroy.</i>			
ҮДК-ТАКО,	<i>thou, m.</i>	ҮДР, or ҮДРЕ-ТАКО,	<i>thou, f.</i>	
ҮДҚ-ТАКО	} <i>he.</i>	ҮДС-ТАКО	} <i>she.</i>	
ҮДРЕ-ТАКО		ҮДРЕ-ТАКО		
Plural.				
.....				
ҮДРЕТЕН-ТАКО,		<i>ye.</i>		
ҮДҮ-ТАКО	} <i>they.</i>			
ҮДРЕ-ТАКО				

IMPERFECT TENSE.

Masc.	Singular.	Fem.
наѝ-ѣако не, <i>I did destroy.</i>		
нак-ѣако не, <i>thou, m.</i>	наре-ѣако не or те, <i>thou, f.</i>	
наџ-ѣако не } <i>he.</i>	нас-ѣако не } <i>she.</i>	
наре-ѣако не }	наре-ѣако не }	

Plural.

нап-ѣако не, <i>we.</i>	
нареѣп-ѣако не, <i>ye.</i>	
наѣ-ѣако не } <i>they.</i>	
наре-ѣако не }	

o

PERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
ѝ-ѣеко, <i>I have destroyed.</i>		
ѝ-ѣако, <i>thou, f.</i>	ѝр, or ѝре-ѣако, <i>thou, f.</i>	
ѝџ-ѣако } <i>he.</i>	ѝс-ѣако } <i>she.</i>	
ѝре-ѣако }	ѝре-ѣако }	
ѝ-ѣако }	ѝ-ѣако }	

Plural.

ѝп-ѣако, <i>we.</i>	
ѝреѣп-ѣако } <i>ye.</i>	
ѝѣѣп-ѣако }	
ѝѣ-ѣако } <i>they.</i>	
ѝре-ѣако }	
ѝ-ѣако }	

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Masc.		Singular.		Fem.
†-TAKO	}	<i>I destroy.</i>		
EI-TAKO				
K-TAKO	}	<i>thou, m.</i>	TE-TAKO	}
EK-TAKO			EP-E-TAKO	
Q-TAKO	}	<i>he.</i>	C-TAKO	}
EQ-TAKO			EC-TAKO	
EP-E-TAKO			EP-E-TAKO	

Plural.

EN TAKO	}	<i>we.</i>
TEN TAKO		
TETEN-TAKO	}	<i>ye.</i>
EPETEN TAKO		
ET-TAKO	}	<i>they.</i>
CE-TAKO		
OT-TAKO		
EP-E-TAKO		

PRESENT TENSE INDEFINITE.

Masc.		Singular.		Fem.
YAI-TAKO,	<i>I destroy.</i>			
YAK-TAKO,				
YAC-TAKO	}	<i>thou, m.</i>	YAP, or YAPE-TAKO,	}
YAPE-TAKO			YAP, or YAPE-TAKO,	
	<i>he.</i>		YAC-TAKO	}
			YAPE-TAKO	

Plural.

.....
 YAPETE
 YAT-T
 YAP

DECLINABLE FORMS OF THE VERB

PRESENT TENSE

ΠΑΙ-ΤΑΚΟ ΝΕ, *I am doing.*

ΠΑΚ-ΤΑΚΟ ΝΕ, *thou art doing.*

ΠΑΥ-ΤΑΚΟ ΝΕ, *he is doing.*

ΠΑΡΕ-ΤΑΚΟ ΝΕ, *she is doing.*

PLURAL

ΠΑΙ-ΤΑΚΟ ΝΕ, *we are doing.*

ΠΑΡΕ-ΤΑΚΟ ΝΕ, *you are doing.*

ΠΑΥ-ΤΑΚΟ ΝΕ, *they are doing.*

ΠΑΡΕ-ΤΑΚΟ ΝΕ, *they are doing.*

1

DECLINABLE FORMS OF THE VERB

PLURAL

ΠΑΙ-ΤΑΚΟ, *I have destroyed.*

ΠΑΚ-ΤΑΚΟ, *thou hast destroyed.*

ΠΑΥ-ΤΑΚΟ, *he has destroyed.*

ΠΑΡΕ-ΤΑΚΟ, *she has destroyed.*

ΠΑΥ-ΤΑΚΟ, *they have destroyed.*

,*thou, f.*

ε } *she.*
νε }

2.

ye.

} *they.*

PERFECT TENSE INDEFINITE.

Masc.	Singular.	Fem.
យ៉ា-តាកោ, <i>I destroyed.</i>		
យ៉ាក-តាកោ, <i>thou, m.</i>	យ៉ាប, or យ៉ាបេ-តាកោ, <i>thou, f.</i>	
យ៉ាច-តាកោ } <i>he.</i>	យ៉ាច-តាកោ } <i>she.</i>	
យ៉ាបេ-តាកោ }	យ៉ាបេ-តាកោ }	

Plural.

.....

យ៉ាបេតេ-តាកោ, *ye.*

យ៉ា-តាកោ } *they.*

យ៉ាបេ-តាកោ }

៤

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
នេ យ៉ា-តាកោ នេ, <i>I had destroyed.</i>		
នេ យ៉ាក-តាកោ នេ, <i>thou, m.</i>	នេ យ៉ាបេ-តាកោ នេ, <i>thou, f.</i>	
នេ យ៉ាច-តាកោ នេ }	នេ យ៉ាច-តាកោ នេ }	
នេ យ៉ាបេ-តាកោ នេ } <i>he.</i>	នេ យ៉ាបេ-តាកោ នេ } <i>she.</i>	
នេ យ៉ា-តាកោ នេ }	នេ យ៉ា-តាកោ នេ }	

Plural

នេ យ៉ាបេ-តាកោ នេ, *we.*

នេ យ៉ាបេតេ-តាកោ នេ, *ye.*

នេ យ៉ា-តាកោ នេ }

នេ យ៉ាបេ-តាកោ នេ } *they.*

នេ យ៉ា-តាកោ នេ }

PLUPERFECT TENSE INDEFINITE.

Masc.	Singular.	Fem.
не уѣди-ѣако не,	<i>I had destroyed.</i>	
не уѣа-ѣако не,	<i>thou, m.</i>	не уѣре-ѣако не, <i>thou, f.</i>
не уѣѣ-ѣако не	} <i>he.</i>	не уѣс ѣако не
не уѣре-ѣако не		не уѣре-ѣако не } <i>she.</i>

Plural.

.....

не уѣреѣен-ѣако не,	<i>ye.</i>	
не уѣѣ-ѣако не	} <i>they.</i>	
не уѣре-ѣако не		

FUTURE IMPERFECT TENSE.

Masc.	Singular.	Fem.
наѣ на-ѣако не,	<i>I should destroy.</i>	
наѣ на-ѣако не,	<i>thou, m.</i>	наѣре на-ѣако не, <i>thou, f.</i>
наѣ на-ѣако не	} <i>he.</i>	наѣс на-ѣако не
наѣре на-ѣако не		наѣре на-ѣако не } <i>she.</i>

Plural.

наѣн на-ѣако не,	<i>we.</i>	
наѣреѣен на-ѣако не,	<i>ye.</i>	
наѣѣ на-ѣако не	} <i>they.</i>	
наѣре на-ѣако не		

PERFECT TENSE INDEFINITE.

Masc.	Singular.	Fem.
យា-តាកោ, <i>I destroyed.</i>		
យា-ក-តាកោ, <i>thou, m.</i>	យា-ប, or យា-បេ-តាកោ, <i>thou, f.</i>	
យា-ច-តាកោ ^៩ } <i>he.</i>	យា-ស-តាកោ } <i>she.</i>	
យា-បេ-តាកោ }	យា-បេ-តាកោ }	

Plural.

.....

យា-បេ-តេ-តាកោ, *ye.*

យា-វ-តាកោ	} <i>they.</i>
យា-បេ-តាកោ	



PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
នេ ឯ-តាកោ នេ, <i>I had destroyed.</i>		
នេ ឯ-ក-តាកោ នេ, <i>thou, m.</i>	នេ ឯ-បេ-តាកោ នេ, <i>thou, f.</i>	
នេ ឯ-ច-តាកោ នេ } <i>he.</i>	នេ ឯ-ស-តាកោ នេ } <i>she.</i>	
នេ ឯ-បេ-តាកោ នេ }	នេ ឯ-បេ-តាកោ នេ }	
នេ ឯ-តាកោ នេ }	នេ ឯ-តាកោ នេ }	

Plural.

នេ ឯ-បេ-តាកោ នេ, *we.*នេ ឯ-តេ-តេ-តាកោ នេ, *ye.*

នេ ឯ-វ-តាកោ នេ	} <i>they.</i>
នេ ឯ-បេ-តាកោ នេ	
នេ ឯ-តាកោ នេ	

PLUPERFECT TENSE INDEFINITE.

Masc.	Singular.	Fem.
не уѣи-ѣѣко не, <i>I had destroyed.</i>		
не уѣѣ-ѣѣко не, <i>thou, m.</i>	не уѣре-ѣѣко не, <i>thou, f.</i>	
не уѣѣ-ѣѣко не } <i>he.</i>	не уѣс ѣѣко не } <i>she.</i>	
не уѣре-ѣѣко не }	не уѣре-ѣѣко не }	

Plural.

.....

не уѣреѣѣ-ѣѣко не, *ye.*

не уѣѣ-ѣѣко не } *they.*

не уѣре-ѣѣко не }

FUTURE IMPERFECT TENSE.

Masc.	Singular.	Fem.
нѣи нѣ-ѣѣко не, <i>I should destroy.</i>		
нѣѣ нѣ-ѣѣко не, <i>thou, m.</i>	нѣре нѣ-ѣѣко не, <i>thou, f.</i>	
нѣѣ нѣ-ѣѣко не } <i>he.</i>	нѣс нѣ-ѣѣко не } <i>she.</i>	
нѣре нѣ-ѣѣко не }	нѣре нѣ-ѣѣко не }	

Plural.

нѣн нѣ-ѣѣко не, *we.*

нѣреѣѣ нѣ-ѣѣко не, *ye.*

нѣѣ нѣ-ѣѣко не } *they.*

нѣре нѣ-ѣѣко не }

FUTURE TENSE DEFINITE.

Masc.	Singular.	Fem.
ειὲ-ΤΑΚΟ, <i>I shall destroy.</i>		
εκὲ-ΤΑΚΟ, <i>thou, m.</i>		ερὲ-ΤΑΚΟ, <i>thou, f.</i>
εγὲ-ΤΑΚΟ, <i>he.</i>		εὐὲ-ΤΑΚΟ, <i>she.</i>
	Plural.	
	ενὲ-ΤΑΚΟ, <i>we.</i>	
	ερετενὲ ΤΑΚΟ, <i>ye.</i>	
	ετὲ-ΤΑΚΟ, <i>they.</i>	

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
† ΠΑ-ΤΑΚΟ	} <i>I shall destroy.</i>	
ΕΙ ΠΑ-ΤΑΚΟ		
ΑΙ ΠΑ-ΤΑΚΟ		
Κ ΠΑ-ΤΑΚΟ	} <i>thou, m.</i>	
ΕΚ ΠΑ-ΤΑΚΟ		
ΑΚ ΠΑ-ΤΑΚΟ		
Q ΠΑ-ΤΑΚΟ	} <i>he.</i>	
ΕQ ΠΑ-ΤΑΚΟ		C ΠΑ-ΤΑΚΟ
ΕΡ ΕΠ ΠΑ-ΤΑΚΟ		ΕC ΠΑ-ΤΑΚΟ
ΑQ ΠΑ-ΤΑΚΟ		ΑC ΠΑ-ΤΑΚΟ
ΑΡ ΕΠ ΠΑ-ΤΑΚΟ		ΠΑ-ΤΑΚΟ
ΠΑ-ΤΑΚΟ		
	Plural.	
ΕΠ ΠΑ-ΤΑΚΟ	} <i>we.</i>	ΕΤ ΠΑ-ΤΑΚΟ
ΤΕ ΠΠ ΠΑ-ΤΑΚΟ		C ΕΠ ΠΑ-ΤΑΚΟ
ΑΠ ΠΑ-ΤΑΚΟ		ΟΥ ΠΠ ΠΑ-ΤΑΚΟ
ΤΕΤΕ ΠΠ ΠΑ-ΤΑΚΟ	} <i>ye.</i>	ΑΤ ΠΠ ΠΑΚΟ
ΕΡΕΤΕ ΠΠ ΠΑ-ΤΑΚΟ		ΑΡ ΕΠ ΠΑ-ΤΑΚΟ
ΑΡΕΤΕ ΠΠ ΠΑ-ΤΑΚΟ		ΠΑ ΤΑΚΟ
		} <i>they.</i>

SECOND FUTURE INDEFINITE.

Singular.	
Masc.	Fem.
ТА-ТАКО, <i>I shall destroy.</i>	ТЕРА-ТАКО, <i>thou, f.</i>
.....	
ТАРЕЧ-ТАКО, <i>he.</i>	
Plural.	
ТАРЕН-ТАКО, <i>we.</i>	
ТАРЕТЕН-ТАКО, <i>ye.</i>	
ТАРОУ-ТАКО, <i>they.</i>	

SUBJUNCTIVE MOOD.

Singular.	
Masc.	Fem.
НТА-ТАКО, <i>that I may or should destroy.</i>	
НТЕК-ТАКО, <i>that thou, m.</i>	НТЕ-ТАКО, <i>that thou, f.</i>
НТЕЧ-ТАКО } <i>that he.</i>	НТЕС-ТАКО } <i>she.</i>
НТЕ-ТАКО }	НТЕ-ТАКО }
Plural.	
НТЕН-ТАКО, <i>that we.</i>	
НТЕТЕН-ТАКО, <i>that ye.</i>	
НТОУ-ТАКО }	НТЕ-ТАКО }
НТЕ-ТАКО }	that they.

OPTATIVE MOOD.

Singular.	
Masc.	Fem.
ЯЯРИ-ТАКО, <i>I may, &c.</i>	
ЯЯРЕК-ТАКО, <i>thou, m.</i>	ЯЯРЕ-ТАКО, <i>thou, f.</i>
ЯЯРЕЧ-ТАКО } <i>he.</i>	ЯЯРЕС-ТАКО } <i>she.</i>
ЯЯРЕ-ТАКО }	ЯЯРЕ-ТАКО }
Plural.	
ЯЯРЕН-ТАКО, <i>we.</i>	
ЯЯРЕТЕН-ТАКО, <i>ye.</i>	
ЯЯРОУ-ТАКО }	ЯЯРЕ-ТАКО }
ЯЯРЕ-ТАКО }	they.

IMPERATIVE MOOD.

Sing. & Plural.

ḍ-ṭḍko	} <i>destroy.</i>
ḍḍ-ṭḍko	
ḍpi-ṭḍko	
ṭḍko	
ḍḍper-ṭḍko, <i>destroy not.</i>	

INFINITIVE MOOD.

ḍ-ṭḍko	} <i>to destroy.</i>
ḍḍ-ṭḍko	
ḍ-ṭḍko	
ṭḍko	

PARTICIPLES.

ḍḍin-ṭḍko,	<i>destroying.</i>
ḍḍḍin-ṭḍko,	<i>my destroying.</i>
ḍḍḍin-ṭḍko,	<i>thy, m.</i>
ḍḍḍin-ṭḍko,	<i>his.</i>

or,

ḍḍinṭḍ-ṭḍko,	<i>my destroying.</i>
ḍḍinṭḍḍ-ṭḍko,	<i>thy.</i>
ḍḍinṭḍḍ-ṭḍko,	<i>his.</i>

Plural.

ḍḍinṭḍḍ-ṭḍko,	<i>our.</i>
ḍḍinṭḍḍḍ-ṭḍko,	<i>your.</i>
ḍḍinṭḍḍḍ-ṭḍko,	<i>their.</i>

or,

ṭḍḍḍḍṭ	} <i>destroying.</i>
ṭḍḍḍḍṭ	

POTENTIAL MOOD.

45. The letter **у**^{*}, is often met with between the Prefixes and Verbs, being the sign of the Potential Mood. It is found connected with the preformants of the Indicative Mood, and the Negative Prefixes; but is most frequently united with those of the Future Tenses: as, Singular, **еіѣ-у- I**; **екѣ-у- thou**; **егѣ-у- he**. Plural, **енѣ-у- we**; **еретенѣ-у- ye**; **етѣ-у- they**. Singular, **ѣна-у- I**; **екна-у- thou**; **егна-у-, or на-у-, he**. Plural, **енна-у- we**; **еретенна-у- ye**; **етна-у-, сена-у-, or на-у-, they**. It also occurs with the Negatives; as, Singular, **ѣна-у- I**; **ѣнек-у- thou**; **ѣнег-у-, or ѣне-у- he**. Plural, **ѣнен-у- we**; **ѣнетен-у- ye**; **ѣпотѣ-у- they**. Singular, **ѣну-у- I**; **ѣнек-у- thou**; **ѣнег-у-, or ѣне-у-, he**. Plural, **ѣнен-у- we**; **ѣнетен-у- ye**; **ѣпотѣ-у- they**. Thus: **наѣ сѣна-у-тенѣет ѣнпотѣ, Who would confide to you**—Luke xvi. 11; **наѣсѣѣнѣ хѣ ѣпнотѣ сѣна-у-пѣѣѣ ѣнпхѣѣ ѣ ѣѣѣѣ, They counselled whether they should save the vessel there**—Acts xxvii. 39.

* “Litera **у**, quæ inter præformans et verbum ponitur, potentialis esse videtur.”—*Englebreth, Fragmenta Basmurica*, p. 197.

POTENTIAL MOOD.

45. The observations on the Potential Mood, are intended to apply to the three dialects.

OF THE PREFIX

ⲙⲟⲩ.

46. M. Quatremère says¹, that ⲙⲟⲩ, when placed before Verbs, serves to indicate that a thing ought to be done; that it merits to be done; as, “ⲡⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲗⲏⲙⲉⲙⲙⲟ ⲡⲉ ⲉⲧⲫⲟⲩⲥ ⲏⲧⲁⲉⲑⲡⲟⲩⲧ ⲏⲙⲟⲩⲟⲩⲱⲙⲧ ⲡⲁⲥ ⲙⲙⲁⲧⲁⲧⲥ, *Tous sont étrangers à la nature de la Divinité, qui mérite seule d'être adorée.* ⲡⲱⲡⲏⲛ ⲏⲙⲟⲩⲧⲉⲣⲱⲫⲏⲣⲓ ⲙⲙⲟⲩ, *la vie admirable.* ⲁⲓⲥⲟⲩⲧⲱⲡⲓ ⲧⲉⲣⲱⲧⲓ ⲉⲃⲟⲗ ⲏⲙⲟⲩⲥⲟⲗⲡⲥ, *Il étendit sa main, qui eût mérité d'être coupée.*”

47. ⲉⲡ, or ⲉⲡⲉ, *if*, occurs before the Prefixes to Verbs; as, ⲉⲡⲁⲡⲭⲏ ⲉⲡⲓ ⲡⲉⲣⲟⲩ, *If we were in the days*; Matth. xxiii. 30. ⲉⲡⲉⲁⲧⲱⲡⲓ ⲏⲭⲉ ⲡⲁⲩⲟⲙⲁ, *If these powerful things had been done*; Luke x. 13.

¹ “Il est facile de se convaincre, en lisant les auteurs Coptes, que ⲙⲟⲩ devant un verbe sert à indiquer, non pas qu’une chose est faite, mais qu’elle devroit se faire, qu’elle mériterait d’être faite.”

Recherches sur l’Égypte, p. 112.

OF THE PREFIX

ⲙⲟⲩ.

46. The remarks on this Prefix in Coptic, are equally available here.

47. ⲉⲡ, or ⲉⲡⲉ, *if*, is also put before Sahidic Prefixes in the following manner; viz. ⲉⲡⲉⲓ- *if I.* ⲉⲡⲉⲭ- *if thou.* ⲉⲡⲉⲧ- *if he.* ⲉⲡⲉⲥ- *if she.* Plural, ⲉⲡⲉⲡ-, or ⲉⲡⲓ- *if we.* ⲉⲡⲉⲧⲉⲧⲡⲓ- *if ye.* ⲉⲡⲉⲧ- *if they.*

NEGATIVE PREFIXES.

48. We shall now proceed to notice the Negative Prefixes to the Verbs. One way of expressing the Negative with Verbs is, by adding *ḥ*, or *en*, to the Prefixes of the Present, and Future Tenses; and *net* to the Perfect, followed generally by *an*.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

		Singular.		Fem.
		Masc.		
<i>en</i> , or <i>ḥt-ḥoḥy an</i> ,	<i>I do not walk.</i>			
<i>ḥk-ḥoḥy an</i> ,	<i>thou.</i>			
<i>ḥq-ḥoḥy an</i> ,	<i>he.</i>		<i>ḥc</i> , or <i>ḥcḥ-ḥoḥy an</i> ,	<i>she.</i>
		Plural.		
<i>ḥten-ḥoḥy an</i> ,	<i>we.</i>			
<i>ḥtetten-ḥoḥy an</i> ,	<i>ye.</i>			
<i>ḥce-ḥoḥy an</i>	} <i>they.</i>			
<i>ḥot-ḥoḥy an</i>				

NEGATIVE PREFIXES.

48. The Sahidic Negative Prefixes correspond with the Coptic.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

		Singular.		Fem.
		Masc.		
<i>ḥt-ḥwane an</i> ,	<i>I am not sick.</i>			
<i>ḥt-ḥwane an</i> ,	<i>thou.</i>			
<i>ḥq-ḥwane an</i> ,	<i>he.</i>		<i>ḥc-ḥwane an</i> ,	<i>she.</i>
		Plural.		
<i>ḥten</i> -, or <i>ḥtḥ-ḥwane an</i> ,	<i>we.</i>			
<i>ḥtetten-ḥwane an</i> ,	<i>ye.</i>			
<i>ḥce-ḥwane an</i> ,	<i>they.</i>			

PERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
ՆԵՏԻ-ՋՋՈՅԻ ՀԱ,	<i>I have not walked.</i>	
ՆԵՏԻՔ-ՋՋՈՅԻ ՀԱ,	<i>thou.</i>	
ՆԵՏԻԳ-ՋՋՈՅԻ ՀԱ,	<i>he.</i>	ՆԵՏԻՇ-ՋՋՈՅԻ ՀԱ, <i>she.</i>

Plural.	
ՆԵՏԱՆ-ՋՋՈՅԻ ՀԱ,	<i>we.</i>
ՆԵՏԱՐԵՏԵՆ-ՋՋՈՅԻ ՀԱ	} <i>ye.</i>
ՆԵՏԱՏԵՏԵՆ-ՋՋՈՅԻ ՀԱ	
ՆԵՏԱՏ-ՋՋՈՅԻ ՀԱ,	<i>they.</i>

PERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
ՆԵՏ-, or ՆԵՏԻ-ԿՅԱՆԵ ՀԱ,	<i>I have not been sick.</i>	
ՆԵՏԻՔ-ԿՅԱՆԵ ՀԱ,	<i>thou.</i>	
ՆԵՏԻԳ-ԿՅԱՆԵ ՀԱ,	<i>he.</i>	ՆԵՏԻՇ-ԿՅԱՆԵ ՀԱ, <i>she.</i>

Plural.	
ՆԵՏԱՆ-ԿՅԱՆԵ ՀԱ,	<i>we.</i>
ՆԵՏԱՏԵՏՆ-ԿՅԱՆԵ ՀԱ,	<i>ye.</i>
ՆԵՏԱՏ-ԿՅԱՆԵ ՀԱ,	<i>they.</i>

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
նիմա-լուծի ձև, <i>I shall not walk.</i>		
նկնա-լուծի ձև, <i>thou.</i>		
նգնա-լուծի ձև, <i>he.</i>		նհնա-լուծի ձև, <i>she.</i>
Plural.		
նտենա-լուծի ձև, <i>we.</i>		
նտետենա-լուծի ձև, <i>ye.</i>		
նոտնա-լուծի ձև	} <i>they.</i>	
նհենա-լուծի ձև		
նոտնա-լուծի ձև		

49. The Negative Prefixes, when they follow the Demonstrative or Relative Pronouns, and sometimes when they do not, are written **en**; as, ֆնէտենի-լնլա ձև, *that I am not worthy* — Luke iii. 16;

որոշ

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
նիմա-լաւն ձև, <i>I shall not be sick.</i>		
նկնա-լաւն ձև, <i>thou.</i>		
նգնա-լաւն ձև, <i>he.</i>		նհնա-լաւն ձև, <i>she.</i>
Plural.		
նտնա-լաւն ձև, <i>we.</i>		
նտետնա-լաւն ձև, <i>ye.</i>		
նոտնա-լաւն ձև	} <i>they.</i>	
նհենա-լաւն ձև		
նոտնա-լաւն ձև		

οτορ ενq-σω ε.п, *And not drinking*—Matth. xi. 18;
 οτορ, ετεпq-κα† εροq ε.п, *And understandeth
 it not*—Matth. xiii. 19; οτορ, πηετεпсена-уен
 онпот ε.п, *And they who will not receive you*—
 Luke ix. 5.

NEGATIVE PREFIXES WHICH TAKE THE INFIXES.

50. The Negative Particles **ε.пe**, and **п.пe**, *not*,
 when prefixed to Verbs, generally take the Infixes;
ε.пe, expressing the Perfect, and **п.пe** the Future;
 as :

INDICATIVE MOOD.

PERFECT TENSE.

Singular.		
Masc.	Fem.	
ᄀᄁᄂᄃ-ᄀᄀᄁᄂᄃ, <i>I have not walked.</i>		
ᄀᄁᄂᄃᄅ-ᄀᄀᄁᄂᄃ, <i>thou, m.</i>	ᄀᄁᄂᄃᄆ-ᄀᄀᄁᄂᄃ ᄀᄁᄂᄃᄇᄆ-ᄀᄀᄁᄂᄃ	} <i>thou, f.</i>
ᄀᄁᄂᄃᄈ-ᄀᄀᄁᄂᄃ ᄀᄁᄂᄃᄉ-ᄀᄀᄁᄂᄃ ᄀᄁᄂᄃᄇᄆ-ᄀᄀᄁᄂᄃ ᄀᄁᄂᄃ ᄀᄀᄁᄂᄃ	ᄀᄁᄂᄃᄊ-ᄀᄀᄁᄂᄃ ᄀᄁᄂᄃᄋᄆ-ᄀᄀᄁᄂᄃ ᄀᄁᄂᄃᄇᄆ-ᄀᄀᄁᄂᄃ ᄀᄁᄂᄃ ᄀᄀᄁᄂᄃ		} she.
Plural.		
ᄀᄁᄂᄃᄌ-ᄀᄀᄁᄂᄃ, <i>we have not walked.</i>		
ᄀᄁᄂᄃᄍᄌᄌ-ᄀᄀᄁᄂᄃ, <i>ye.</i>		
ᄀᄁᄂᄃᄎᄆ-ᄀᄀᄁᄂᄃ ᄀᄁᄂᄃᄏᄆ-ᄀᄀᄁᄂᄃ ᄀᄁᄂᄃᄇᄆ-ᄀᄀᄁᄂᄃ ᄀᄁᄂᄃ ᄀᄀᄁᄂᄃ	} <i>they.</i>	

NEGATIVE PREFIXES WHICH TAKE THE INFIXES.

50. The Negative Prefixes **ε.пe**, and **п.пe**, *not*,
 in Sahidic and Bashmuri, correspond with the Coptic,
 except in the Third Person Plural; the Sahidic and
 Bashmuri ending in **ε.пer**, and **п.пer**, *they*.

FUTURE TENSE.

Masc.	Singular.	Fem.
ἵπα-λλοϋι, <i>I will not walk.</i>		
ἵπεκ-λλοϋι, <i>thou, m.</i>		ἵπε-λλοϋι, <i>thou, f.</i>
ἵπερ-λλοϋι } <i>he.</i>		ἵπεс-λλοϋι } <i>she.</i>
ἵπε λλοϋι }		ἵπε λλοϋι }
Plural.		
ἵπεν-λλοϋι, <i>we will not walk.</i>		
ἵπετεп-λλοϋι, <i>ye.</i>		
ἵποτ-λλοϋι } <i>they.</i>		
ἵπε λλοϋι }		

PREFIXES WHICH TAKE THE INFIXES.

51. The Particle ἵτε, *that*, when united to Verbs, generally takes the Infixes: see p. 78, and 87. The Prefixes ἁπατε, *before*, and ὡατε, or ὡαпте, *until*, when joined to Verbs, take the Infixes. Verbs with the Prefix ἁπατε, sometimes express the Present, and at others the Past, or Future time; being governed by a preceding verb in the sentence, or determined by the sense of the passage; as, *ϣωωп гаp ἵχε петепиωт ἁπαтетептoвpд.* *For your Father knoweth before ye ask him—Matth. vi. 8;*

PREFIXES WHICH TAKE THE INFIXES.

51. The Particle ἵτε, *that*, in Sahidic and Bashmuriс, agrees with the Coptic. The Prefixes ἁπατε, *before*, and ὡαпте, *until*, are the same as the Coptic.

vi. 8 ; οτορ διοτωαα εβολ ηζητορ τηρορ απα-
τεκι, *And I have eaten of all before thou hast come—*
Gen. xxvii. 33. The Prefix **αατε** expresses the future.

IMPERFECT TENSE.

Masc.	Singular.	Fem.
απατ-χωκ εβολ, <i>before I have fulfilled.</i>		
απατεκ-χωκ εβολ, <i>thou, m.</i>	απατε-χωκ εβολ, <i>thou, f.</i>	
απατεγ-χωκ εβολ } <i>he.</i>	απατεc-χωκ εβολ } <i>she.</i>	
απατε χωκ εβολ }	απατε χωκ εβολ }	
Plural.		
απατεп-χωκ εβολ, <i>before we have fulfilled.</i>		
απατετεп-χωκ εβολ, <i>ye.</i>		
απατορ-χωκ εβολ }	} <i>they.</i>	
απατε χωκ εβολ }		

FUTURE TENSE.

Masc.	Singular.	Fem.
αατ-χωκ εβολ, <i>until I shall fulfil.</i>		
αατεκ-χωκ εβολ, <i>thou, m.</i>	αατε-χωκ εβολ, <i>thou, f.</i>	
αατεγ-χωκ εβολ } <i>he.</i>	αατεc-χωκ εβολ } <i>she.</i>	
αατε χωκ εβολ }	αατε χωκ εβολ }	
Plural.		
αατεп χωκ εβολ, <i>until we shall fulfil.</i>		
αατετεп-χωκ εβολ, <i>ye.</i>		
αατορ-χωκ εβολ }	} <i>they.</i>	
αατε χωκ εβολ }		

52. The Particles which take the Infixes before Verbs, drop ς , and ς , the signs of the Third Person Singular; and $\sigma\tau$, the sign of the Third Person Plural, when the Nominative comes between the Prefix and the Verb; as, $\Phi\alpha\iota \lambda\eta\epsilon \alpha\beta\tau\alpha\lambda\epsilon \alpha\iota\varsigma$, *This Abraham hath not done*—John viii. 40; $\lambda\eta\tau\epsilon \sigma\epsilon\lambda\epsilon\kappa\tau\omega\rho \lambda\iota\sigma\tau\uparrow$, *Before the cock crow*—Matth. xxvi. 34; $\omega\gamma\alpha\tau\epsilon \pi\alpha\iota \tau\eta\rho\sigma\tau \omega\omega\pi\iota$, *Until all these things are done*—Luke xxi. 32.

AUXILIARY VERBS.

53. The Verb $\sigma\tau\epsilon$, $\sigma\tau\iota$, or $\sigma\tau\omicron$, *to do*, or *make*, has often the power of the Hiphil Conjugation in Hebrew; that is, *to cause* a thing to be done; in which case it is affected by the Preformants of the Verb; as, $\alpha\varsigma\sigma\tau\epsilon\rho\omicron \lambda\lambda\omicron\sigma\omicron\epsilon\chi\phi\epsilon \pi\omega\iota\kappa$, *Hath caused her to commit adultery*—Matth. v. 32; $\pi\iota\lambda\lambda \epsilon\tau\epsilon\rho\omicron \lambda\lambda\omicron\iota\omicron\iota \epsilon\sigma\tau\eta\sigma\omicron\varsigma$, *Who hath caused me to rejoice*—2 Cor. ii. 2; $\pi\alpha\tau\epsilon\rho\omicron \lambda\epsilon\pi\iota\chi\omicron\iota \epsilon\lambda\epsilon\iota\alpha\iota \pi\epsilon$, *They caused the vessel to be lightened*—Acts xxvii. 38.

52. When the Nominative comes between the Prefix and the Verb, the signs of the Third Person are dropped, as in Coptic.

AUXILIARY VERBS.

53. The Verb $\tau\tau\epsilon$, *to make*, in Sahidic is the same as $\sigma\tau\epsilon$ in Coptic; and is used as an Auxiliary in the same manner.

54. The Verb *ορε* or *ορο*, thus affected, takes the Infixes of the Accusative in the following manner: *ακεριωωπι ζεν οτρελπις*, *Thou hast caused me to dwell in hope*, (Heb. *וַיְהַיֵּךְ*)—Psalm iv. 9; *τερεκηφι ρηαορεσφιρι*, *He hath made his sword bright*—Psalm vii. 13; *εαπεκερζιοωι εβολ ηζητεπ ατ-ορεπερωφηρι*, *Some women also of our company made us astonished*—Luke xxiv. 22.

55. The Verb *ορε* most frequently occurs as an Auxiliary, either taking the Pronoun Suffixes of the Nominative, or having the Nominative itself interposed between it and the Verb. In this situation it is always preceded and governed by certain Particles. When *ε*, *εωτεω*, and some other Particles, precede the Auxiliary *ορε*, it translates the Infinitive Absolute of the Greek, with or without the Article, and may be rendered in English by the Subjunctive or Infinitive; as, *εορι ωωπι πακ ηποττ*, *ειναι ου Θεος*, *To be thy God*—Gen. xvii. 7; *εορε πιφωγεν ωωπι, την λειτουργιαν ειναι*, *To be (or constitute) the service*—Ex. xxxvii. 17; *εωτεωορεκηρι πεωωπ ηοτπετρωοτ, μη ποιησαι μεθ' ημων κακον*, *That thou do us no hurt*—Gen. xxvi. 29.

When the Participial Preformant *πχιπ*, with *ε* or *ζεν*, precedes the Auxiliary *ορε*, it also translates
the

54, 55. The Sahidic and Bashmuric agree with the Coptic.

the Greek Infinitive, governed by the Preposition *ἐν*; as, *ἐπχιπὀριελεῖ, ἐν τῷ με μεμαθάκηναι*—Psalm cvi. 5; *ἔπχιπὀρωχω, ἐν τῷ τιθέναι αὐτούς*—Ezek. xliii. 8. See pp. 59, 60.

When preceded by *λεπενца*, it translates the Greek Infinitive, or a Noun governed by the Preposition *μετὰ*; as, *λεπενца ὀρεφηατ ἑροφ, μετὰ τὸ ἰδεῖν αὐτόν*—Lev. xiii. 7; *λεπενца ὀρεφχαс, μετὰ τὴν ἄφισιν αὐτῆς*—Ex. xviii. 2.

ορε has also *λεπεν*, and sometimes *лепер*, prefixed, when it renders the Greek Imperative with the Negative; as, *леπεпору сопеек, μὴ σὲ πλανήσωσιν*—Prov. i. 10. In this case, the Nominative occasionally follows the Verb with *ἔχε*; as, *леπεпореῖ пхи ἔχε оуфат, μὴ ἐλθίτω μοι ὁποῦς (τ. ε. τῶν ἀδίκων)*—Psalm xxxv. 11.

These uses of *ορε* will be readily understood, when it is considered that the Greek Infinitive Absolute, which it almost always translates, is, for all Grammatical purposes, a Noun, (see Matthiæ's Greek Grammar, § 539). So, in the corresponding Egyptian phrase, the action of the Verb is expressed by *ορε*; and, consequently, the Verb itself becomes a Noun denoting the abstract act; as, *ἔορεκ-пазеек, To save thyself*; litt. *That thou mayest make* (i.e. compass, obtain) *thine own salvation*—Gen. xix. 22; *леπεпореп зоодеф, Let us not slay him*; litt. *Let us not make* (i.e. perpetrate) *his slaughter*—Gen. xxxvii. 21. And so of the rest.

PERFECT TENSE.

	Singular.	
Masc.		Fem.
Ա-ԹԵ լլալի, <i>I have caused to dwell.</i>		
ԱԿ-ԹԵ լլալի, <i>thou, m.</i>		
ԱԳ-ԹԵ լլալի, <i>he.</i>		ԱՇ-ԹԵ լլալի, <i>she.</i>
	Plural.	
ԱՌ-ԹԵ լլալի,		<i>we.</i>
ԱՐԵՏԵՌ-ԹԵ լլալի	}	<i>ye.</i>
ԱՏԵՏԵՌ-ԹԵ լլալի		
ԱՂ-ԹԵ լլալի,		<i>they.</i>

PERFECT TENSE.

	Singular.	
Masc.		Fem.
ԱԻ ԴՐԵ-ՃԻ, <i>I have caused to receive.</i>		
ԱԿ-ԴՐԵ-ՃԻ, <i>thou, m.</i>		
ԱԳ-ԴՐԵ-ՃԻ, <i>he.</i>		ԱՇ-ԴՐԵ-ՃԻ, <i>she.</i>
	Plural.	
ԱՌ-ԴՐԵ-ՃԻ,		<i>we.</i>
ԱՏԵՂ-ԴՐԵ-ՃԻ,		<i>ye.</i>
ԱՂ-ԴՐԵ-ՃԻ,		<i>they.</i>

IMPERFECT TENSE.

Masc.	Singular.	Fem.
նաւ-օրե-պառի, <i>I caused to dwell.</i>		
նաք-օրե-պառի, <i>thou.</i>		
նագ-օրե-պառի, <i>he.</i>		նաժ-օրե-պառի, <i>she.</i>
Plural.		
նառ-օրե-պառի, <i>we.</i>		
նաբեղեղ-օրե-պառի, <i>ye.</i>		
նադ-օրե-պառի, <i>they.</i>		

IMPERFECT TENSE.

Masc.	Singular.	Fem.
նւի-տրե-չի, <i>I caused to receive.</i>		
նո՛ւ-տրե-չի, <i>thou.</i>		
նոց-տրե-չի, <i>he.</i>		նոժ-տրե-չի, <i>she.</i>
Plural.		
նոռ-տրե-չի, <i>we.</i>		
նոբեղեղ-տրե-չի, <i>ye.</i>		
նոս-տրե-չի, <i>they.</i>		

PERFECT TENSE.

	Singular.	
Masc.		Fem.
աւ-օրօ ցառի,	<i>I have caused to dwell.</i>	
աւ-օրօ ցառի,	<i>thou, m.</i>	
ագ-օրօ ցառի,	<i>he.</i>	աւ-օրօ ցառի, <i>she.</i>
	Plural.	
աւ-օրօ ցառի,	<i>we.</i>	
արէտէն-օրօ ցառի	} <i>ye.</i>	
ատէտէն-օրօ ցառի		
ատ-օրօ ցառի,	<i>they.</i>	

PERFECT TENSE.

	Singular.	
Masc.		Fem.
աւ տրօ-չի,	<i>I have caused to receive.</i>	
աւ տրօ-չի,	<i>thou, m.</i>	
ագ տրօ-չի,	<i>he.</i>	աւ տրօ-չի, <i>she.</i>
	Plural.	
աւ տրօ-չի,	<i>we.</i>	
ատէտի տրօ-չի,	<i>ye.</i>	
ատ տրօ-չի,	<i>they.</i>	

FUTURE TENSE DEFINITE.

Masc.	Singular.	Fem.
ειδ-ορε γῶνι, <i>I will cause to dwell.</i>		
εκδ-ορε γῶνι, <i>thou, m.</i>		
εγδ-ορε γῶνι, <i>he.</i>		εσδ-ορε γῶνι, <i>she.</i>

Plural.	
εινδ-ορε γῶνι, <i>we.</i>	
ερετενδ-ορε γῶνι, <i>ye.</i>	
ετεδ-ορε γῶνι, <i>they.</i>	

• FUTURE TENSE DEFINITE.

Masc.	Singular.	Fem.
ειε-τρε-χι, <i>I will cause to receive.</i>		
εκε-τρε-χι, <i>thou.</i>		
ερε-τρε-χι, <i>he.</i>		εσε-τρε-χι, <i>she.</i>

Plural.	
εινε-τρε-χι, <i>we.</i>	
ερετενε-τρε-χι, <i>ye.</i>	
ετεε-τρε-χι, <i>they.</i>	

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
†на-ѳре ꙗꙋи ѳна-ѳре ꙗꙋи ѧна-ѳре ꙗꙋи кна-ѳре ꙗꙋи екна-ѳре ꙗꙋи ѧкна-ѳре ꙗꙋи ѳна-ѳре ꙗꙋи ѳꙋна-ѳре ꙗꙋи ѧѳна-ѳре ꙗꙋи на-ѳре ꙗꙋи	<i>I will cause to dwell.</i> <i>thou.</i> <i>he.</i>	сна-ѳре ꙗꙋи есна-ѳре ꙗꙋи ѧсна-ѳре ꙗꙋи на-ѳре ꙗꙋи <i>she.</i>
Plural.		
ѳнна-ѳре ꙗꙋи тѳнна-ѳре ꙗꙋи ѧнна-ѳре ꙗꙋи тѳтѳнна-ѳре ꙗꙋи ѳрѳтѳнна-ѳре ꙗꙋи ѧрѳтѳнна-ѳре ꙗꙋи	<i>we.</i> <i>ye.</i>	ѳтна-ѳре ꙗꙋи сѳна-ѳре ꙗꙋи ѳтна-ѳре ꙗꙋи на-ѳре ꙗꙋи <i>they.</i>

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.		
†на-трѣ-ѡ	<i>I shall cause to receive.</i>			
ѣна-трѣ-ѡ				
ѡна-трѣ-ѡ				
ѣна-трѣ-ѡ	<i>thou, m.</i>			
ѡѣна-трѣ-ѡ				
ѡна-трѣ-ѡ	<i>he.</i>	ѡна-трѣ-ѡ	<i>she.</i>	
ѣѡна-трѣ-ѡ		ѣѡна-трѣ-ѡ		
ѡ-трѣ-ѡ		ѡ-трѣ-ѡ		
Plural.				
ѡѡна-трѣ-ѡ	<i>we.</i>	ѣѡна-трѣ-ѡ	<i>they.</i>	
ѣѡѡна-трѣ-ѡ		ѣѣна-трѣ-ѡ		
ѡѡѡна-трѣ-ѡ		ѡѡѡна-трѣ-ѡ		
ѡѡѡѡна-трѣ-ѡ		ѡѡѡѡна-трѣ-ѡ		
ѡѡѡѡѡна-трѣ-ѡ, ye.				

SUBJUNCTIVE MOOD.

Masc.	Singular.	Fem.
ԵՅՐԻ-ԱՅԱՍԻ, <i>that I may dwell.</i>		
ԵՅՐԵԿ-ԱՅԱՍԻ, <i>thou, m.</i>		
ԵՅՐԵԳ ԱՅԱՍԻ } <i>he.</i>		ԵՅՐԵՍ-ԱՅԱՍԻ } <i>she.</i>
ԵՅՐԵ ԱՅԱՍԻ }		ԵՅՐԵ ԱՅԱՍԻ }
	Plural.	
ԵՅՐԵՆ-ԱՅԱՍԻ, <i>we.</i>		
ԵՅՐԵՏԵՆ-ԱՅԱՍԻ, <i>ye.</i>		
ԵՅՐՕՒ-ԱՅԱՍԻ }		
ԵՅՐԵ ԱՅԱՍԻ }	<i>they.</i>	

SUBJUNCTIVE MOOD.

Masc.	Singular.	Fem.
ԵՏՐԱ-ՃԻ, <i>that I may receive.</i>		
ԵՏՐԵԿ-ՃԻ, <i>thou, m.</i>		ԵՏՐԵ ՃԻ, <i>thou, f.</i>
ԵՏՐԵԳ ՃԻ }		ԵՏՐԵՍ-ՃԻ }
ԵՏՐԵ ՃԻ }		ԵՏՐԵ ՃԻ }
	Plural.	
ԵՏՐԵՆ-ՃԻ, <i>we.</i>		
ԵՏՐԵՏՆ-ՃԻ, <i>ye.</i>		
ԵՏՐԵՒ-ՃԻ }		
ԵՏՐԵ ՃԻ }	<i>they.</i>	

Also,

Masc.	Singular.	Fem.
ՆՏԵՐԵՅԻ-ՃԻ, <i>when I receive.</i>		
ՆՏԵՐԵԿ-ՃԻ, <i>thou, m.</i>		
ՆՏԵՐԵԳ-ՃԻ }		ՆՏԵՐԵՍ-ՃԻ }
ՆՏԵՐԵ ՃԻ }		ՆՏԵՐԵ ՃԻ }
	Plural.	
ՆՏԵՐԵՆ-ՃԻ, <i>we.</i>		
ՆՏԵՐԵՏՆ-ՃԻ, <i>ye.</i>		
ՆՏԵՐՕՒ-ՃԻ }		
ՆՏԵՐԵՒ-ՃԻ }		
ՆՏԵՐԵ ՃԻ }	<i>they.</i>	

IMPERATIVE MOOD.

Masc.	Singular.	Fem.
ἄπερ, or ἄπερῶρεκ-ῥωπι,	<i>do not thou dwell.</i>	
ἄπερῶρεῖ-ῥωπι	<i>let not</i>	ἄπερῶρες-ῥωπι
ἄπερῶρε ῥωπι	<i>him.</i>	ἄπερῶρε ῥωπι
		<i>her.</i>

Plural.

ἄπερῶρεν-ῥωπι,	<i>let not us.</i>
ἄπερῶρετεν-ῥωπι,	<i>do not ye.</i>
ἄπερῶροτ-ῥωπι	} <i>let not them.</i>
ἄπερῶρε ῥωπι	

INFINITIVE MOOD.

ἕρε-ῥωπι, *to cause to dwell.*

IMPERATIVE MOOD.

Masc.	Singular.	Fem.
ἄπεν, or ἄπερτρεκ-χι, <i>do not thou receive.</i>		
ἄπερτρεῖ-χι	<i>let not him</i>	ἄπερτρες-χι
ἄπερτρε χι	<i>receive.</i>	ἄπερτρε χι
		<i>her.</i>

Bashmauric.

ἄπελτρε &c.

Plural.

ἄπερτρεν-χι,	<i>let not us.</i>
ἄπερτρετεν-χι,	<i>do not ye.</i>
ἄπερτρετ-χι	} <i>let not them.</i>
ἄπερτρε χι	

INFINITIVE MOOD.

ετρε-χι, *to cause to receive.*

PARTICIPLES.

Singular.

נְחִינְתִּי-עָלַי, (*my*) *dwelling*.
 נְחִינְתֶּךָ-עָלַי, *thy*.
 נְחִינְתֶּהּ-עָלַי } *his*.
 נְחִינְתֶּם-עָלַי

Plural.

נְחִינְתֵּנּוּ-עָלַי, *our*.
 נְחִינְתֵּיכֶם-עָלַי, *your*.
 נְחִינְתֵּיהֶם-עָלַי } *their*.
 נְחִינְתֶּם-עָלַי

These Participles generally take a Preposition before them.

PARTICIPLES.

Singular.

נִטְרָא-חִי, (*my*) *receiving*.
 נִטְרֶעָ-חִי, *thy*.
 נִטְרֶעָ חִי } *his*.
 נִטְרֶעָ חִי

Plural.

נִטְרֵנּוּ-חִי, *our*.
 נִטְרֵיכֶם-חִי, *your*.
 נִטְרֵיהֶם-חִי } *their*.
 נִטְרֵם-חִי

These Sahidic Participles generally have 'a Preposition before them.

Matth. v. 21; $\epsilon\iota\pi\alpha\ \dot{\eta}\tau\epsilon\sigma\omega\pi\iota\ \epsilon\sigma\iota\ \dot{\eta}\theta\epsilon\lambda\eta\iota$, *That he should be just*—Rom. iii. 26; $\pi\alpha\pi\pi\alpha\omega\pi\iota\ \epsilon\pi\iota\ \dot{\eta}\gamma\phi\eta\rho\ \epsilon\rho\omega\tau\ \alpha\pi$, *We should not have been partakers with them.*—Matth. xxiii. 30.

DEFECTIVE AND IRREGULAR VERBS.

59. The following Verbs are Defective and Irregular; viz. $\pi\epsilon$, *I am*; $\pi\epsilon\chi\epsilon$, *he said*; &c.

PRESENT TENSE.

Singular.	
Masc.	Fem.
$\pi\epsilon$, <i>I am</i> , m.	$\tau\epsilon$, <i>I am</i> , f.
$\pi\epsilon$, <i>thou art</i> , m.	$\tau\epsilon$, <i>thou art</i> , f.
$\pi\epsilon$, <i>he is</i> ,	$\tau\epsilon$, <i>she is</i> .
Plural.	
$\pi\epsilon$, <i>they are</i> .	

IMPERFECT TENSE.

Sing. & Plural.	
$\pi\epsilon$ $\pi\epsilon$ }	<i>was</i> , or <i>were</i> , m.
$\pi\epsilon$ $\tau\epsilon$ }	<i>was</i> , or <i>were</i> , f.

Sometimes $\pi\epsilon$, or $\pi\epsilon$, occurs separately in the Imperfect; but when not used as Auxiliaries, they generally are found together; as, $\delta\epsilon\pi\ \tau\alpha\rho\chi\eta\ \pi\epsilon\ \pi\alpha\chi\iota\ \pi\epsilon$, *In the beginning was the Word*—John i. 1.

DEFECTIVE AND IRREGULAR VERBS.

59. $\pi\epsilon$ in Sahidic, is the same as in Coptic. $\pi\epsilon\chi\epsilon$, *he said*, is thus declined :

PERFECT

PERFECT TENSE.

Masc.	Singular.	Fem.
ΠΕΧΗ, <i>I said.</i>		
ΠΕΧΑΚ, <i>thou, m.</i>		
ΠΕΧΑÇ } <i>he.</i>		ΠΕΧΑÇ } <i>she.</i>
ΠΕΧΕ }		ΠΕΧΕ }
Plural.		
ΠΕΧΑΝ, <i>we.</i>		
ΠΕΧΩΤΕΝ, <i>ye.</i>		
ΠΕΧΩΟΤ, <i>they.</i>		

60. ΟΥΟΝ is used for the Verb *to have*, or *to be*; and ΔΕΟΝ for *not to have*, or *not to be*: but when they take the Possessive Pronouns after them, ΟΥΟΝ has always the power of the Verb *to have*, and ΔΕΟΝ *not to have*; as,

PERFECT TENSE.

Masc.	Singular.	Fem.
ΠΕΧΑΪ, <i>I said.</i>		
ΠΕΧΑΚ, <i>thou saidst, m.</i>		
ΠΕΧΑÇ } <i>he said.</i>		ΠΕΧΑÇ } <i>she said.</i>
ΠΕΧΕ }		ΠΕΧΕ }
Plural.		
ΠΕΧΑΝ, <i>we said.</i>		
ΠΕΧΑΤ, <i>they said.</i>		

60. ΟΥΟΝ, *to have*, and ΔΕΟΝ, *not to have*, are thus declined :

Masc.		Singular.	Fem.
ὄτοντι	} <i>I have, or there is to me.</i>		
ὄτον†			
ὄτοντεκ	} <i>thou.</i>		
ὄτοντακ			
ὄτοντέq	} <i>he.</i>	ὄτοντες	} <i>she.</i>
ὄτονταq		ὄτονταc	
Plural.			
ὄτονταη	} <i>we have, or there is to us.</i>		
ὄτοντεη			
ὄτοντωτεη	} <i>ye.</i>		
ὄτοντετεη			
ὄτοντωοτ	} <i>they.</i>		
ὄτοντοτ			

PARTICIPLE.

ὄτον, *having, or who hath.*
 ὄτην, *having.*

		Singular.		Fem.
Masc.	οὐκ ἔστι	}	<i>I have.</i>	
	οὐκ ἔστιαι			
	οὐκ ἔστις,	}	<i>thou.</i>	
	οὐκ ἔστί			
	οὐκ ἔστι	}	<i>he.</i>	οὐκ ἔστις
	οὐκ ἔστιαι			οὐκ ἔστιαι	}	she.
Plural.				
	οὐκ ἔστιμεν,	}	<i>we have.</i>	
	οὐκ ἔσμεν			
	οὐκ ἔσμεν	}	<i>ye.</i>	
	οὐκ ἔσμεν			
	οὐκ ἔσμεν	}	<i>they.</i>	
	οὐκ ἔσμεν			

Masc.	Singular.	Fem.
ἔλλοιποντι	} <i>I have not, or there is not to me.</i>	
ἔλλοιπον		
ἔλλοιποντε, thou.		
ἔλλοιποντες	} <i>he.</i>	ἔλλοιποντες
ἔλλοιποντας		ἔλλοιποντας } <i>she.</i>
Plural.		
ἔλλοιποντες	} <i>we have not, or</i>	
ἔλλοιποντε		} <i>there is not to us.</i>
ἔλλοιποντων	} <i>ye.</i>	
ἔλλοιποντε		
ἔλλοιποντες, they.		

These are sometimes written οτον ἵτην, *there is to me.* οτον ἵτακ, *to thee.* οτον ἵτας, *to him, &c.* ἔλλοιπον ἵτην, *there is not to me.* ἔλλοιπον ἵτακ, *to thee.* οτον ἵτας, *to him, &c.* We may observe, also, that ἔλλοιπον generally follows these Verbs.

Masc.	Singular.	Fem.
ἔλλοιπον, <i>I have not.</i>		
ἔλλοιποντε, <i>thou.</i>		
ἔλλοιποντες } <i>he.</i>	ἔλλοιποντες	} <i>she.</i>
ἔλλοιποντας	ἔλλοιποντας	
Plural.		
ἔλλοιποντες, <i>we have not.</i>		
ἔλλοιποντε, <i>ye.</i>		
ἔλλοιποντες, <i>they.</i>		

61. Relative and Definitive Pronouns are often prefixed to the Possessives, and used verbally; as,

Singular.

HETEHTH } *that which I have.*
 FHETEHTH }

PHETEHTH, *those which I have.*

ETENTAK, *that, or those which thou hast.*

PHETEHTAQ, *those which he hath.*

Plural.

HEHTAN, *that which we have.*

PHETEHTAN, *those which we have.*

ETENTWOT } *which they have.*
 FHETEHTWOT }

62. The following Imperatives are also defective; viz. ALI, and ALO, *take*. API, *make*. ANI, or INI, *bring*. ALEH, f. or ALOU, *come*. AA, ALOI, and ANI, *give*. AAPON, *let us go*. These take the Suffixes, in the following manner:

Singular.

Plural.

ALI, or ALIOTI, *take.*

ALIT, *take me.*

ALITQ, *take him.*

ALITOT, *take them.*

Singular.

Plural.

API, *make thou.*

APIOTI, *make ye.*

ANI, *bring thou.*

ANIOU, *bring ye.*

ALOU, *come thou.*

AAWANI, *come ye.*

AO, *take thou.*

AAWANI, *take ye. &c.*

62. Some Imperatives in Sahidic are defective; as, ALOU, *come*; AAHIT, *come ye*; ANI, *bring*; ANINE, *bring ye*; &c.

63. The Personal Pronouns, when they are repeated, express the Verb *to be*; as, **ἐποκ γαρ ἐποκ**, *For I am*—Luke i. 18; **ἐπον δε ἐπον**, *But we are*—John ix. 28; **ἡῶτεν ἡῶτεν ἐβόλθεν πετενωτ**, *Ye are of your father*—John viii. 44. &c.

IMPERSONAL VERBS.

64. The following Verbs are Impersonal in Coptic; viz. **ϣω†**, **ϣϣε**, and **ἐπϣα**, *it becometh*, &c.; as, **ϣορν δε ϣω† ἐροϣ ἡτεϣβι οὐαηνϣ ἡϣιϣ**, *But first it becometh Him that He should receive many sufferings*—Luke xvii. 25; **σεἐπϣα παπ ἐχεκ αεθε-αην νιβεν**, *It becometh us to fulfil all righteousness*—Matth. iii. 15.

65. **παπ**, *to please*, and **ϣωπ**, *to be*, are sometimes used Impersonally in the Third Person Singular; as, **αϣραπ ἐποτρο**, *It pleased the king*—2 Chr. iii. 4; **αϣωπ ἐταῖηϣ κην**, *It came to pass, when Jesus ceased*—Matth. xi. 1.

IMPERSONAL VERBS.

64, 65. Impersonal Verbs occur in Sahidic and Bashmuric; as, **εϣϣε εροοτ ε τρετοϣω† παϣ**, *It becometh them that they should worship Him*, &c.—John iv. 24; **χε ϣαπϣ ε τρε ϣηλιαϣ ει ἡϣορν**, *Because it behoveth that Elias should come first*—Matth. xvii. 10. &c.

REFLECTIVE VERBS.

66. Reflective Verbs nearly answer to the Hith-pael Conjugation in Hebrew, or to the Middle Voice in Greek.

Reflective Verbs take the Pronoun Suffixes; as, $\text{†}\eta\alpha\text{-}\tau\omega\pi\text{-}\tau$, *I shall rise me*—Matth. xxvii. 63; $\alpha\gamma\text{-}\tau\omega\pi\text{-}\varsigma$, *He hath raised him*—1 Cor. xv. 12; $\tau\epsilon\pi\eta\alpha\text{-}\kappa\omicron\tau\text{-}\tau\epsilon\pi$ $\epsilon\pi\epsilon\epsilon\theta\epsilon\omicron\varsigma$, *We will turn us to the Gentiles*—Acts xiii. 46; $\alpha\tau\text{-}\kappa\omicron\tau\text{-}\omicron\tau$, *They turned them*—Psalm lxxvii. 34.

67. The Verbs $\lambda\epsilon\gamma\epsilon\upsilon$, *to keep*, and $\pi\alpha\upsilon\lambda\epsilon\iota$, *to receive*, take the Particle $\epsilon\pi\omicron$, and its Suffixes; and $\gamma\lambda\omicron\tau\epsilon\iota$, *to glory*, takes the Particle $\lambda\lambda\epsilon\omicron$, in the same manner; as, $\epsilon\pi\epsilon\tau\epsilon\pi\text{-}\lambda\epsilon\gamma\epsilon\upsilon$ $\epsilon\pi\omega\tau\epsilon\pi$, *Keeping yourselves*—Acts xv. 29; $\epsilon\theta\epsilon\pi\omicron\tau\lambda\epsilon\gamma\epsilon\upsilon$ $\epsilon\pi\omega\tau\epsilon$, *That they should keep themselves*—Acts xxi. 25; $\lambda\iota\eta\alpha\text{-}\gamma\lambda\omicron\tau\epsilon\iota$ $\lambda\lambda\epsilon\omicron\iota$, *I will glorify me*—2 Cor. xii. 5; $\omicron\tau\omicron\upsilon$ $\epsilon\tau\epsilon\gamma\lambda\omicron\tau\epsilon\gamma\lambda\omicron\tau\epsilon$ $\lambda\lambda\epsilon\lambda\omega\tau$ $\eta\ \delta\eta\tau\kappa$, *And they shall glorify themselves in thee*—Psalm v. 11; $\varsigma\pi\alpha\lambda\eta\eta\ \omicron\tau\epsilon\pi$ $\lambda\lambda\alpha\lambda\lambda\omicron\pi$ $\epsilon\gamma\lambda\omicron\tau\epsilon\gamma\lambda\omicron\tau\epsilon$ $\lambda\lambda\epsilon\omicron\iota$ $\eta\ \delta\epsilon\pi$ $\pi\iota\pi\omega\pi\iota$, *It pleaseth me then the more, to boast me in infirmities*—2 Cor. xii. 9.

REFLECTIVE VERBS.

66, 67. The Reflective Verbs in Sahidic correspond exactly with those in Coptic.

COMPOUND VERBS.

68. Compound Verbs are composed of two, or more words, united; as, *to glorify*, is either composed of \dagger , *to give*, or $\text{C}\iota$, *to receive*, and ωox , *glory*; as, $\text{A}\dagger\omega\text{ox}$, *I have glorified*; and $\text{A}\text{C}\iota\omega\text{ox}$, *he hath been glorified, or received glory*. $\text{x}\epsilon\epsilon\epsilon\text{no}\epsilon\epsilon\dagger$, *to take courage; he comforted*; from $\text{x}\epsilon\epsilon\epsilon$, *to find*, and $\text{no}\epsilon\epsilon\dagger$, *consolation*. $\text{C}\iota\omega\text{ni}$, *to stone*; from $\text{C}\iota$, *to cast*, and ωni , *a stone*. $\dagger\text{TOT}$, *to help*; from \dagger , *to give*, and TOT , *the hand*. $\text{C}\iota\text{C}\epsilon\epsilon\text{H}$, *to hear*; from $\text{C}\iota$, *to receive*, and $\text{C}\epsilon\epsilon\text{H}$, *the voice*. $\text{C}\iota\text{H}\epsilon\text{x}\omega$, *to be subject*; from $\text{C}\iota\text{H}\epsilon$, *to bow*, and $\text{x}\omega$, *the head*. $\epsilon\text{po}\omega\text{wini}$, *to enlighten*; from ϵp , *to be, or make*, and $\text{o}\omega\text{wini}$, *light*.

In Compound Verbs, the words ϵp , *to be, or to make*; ωni , *to receive*; $\text{C}\iota$, *to bear*; $\text{C}\iota$, *to cast*; $\text{C}\iota$, *to receive*; \dagger , *to give*; and $\text{x}\epsilon\epsilon\epsilon$, *to find*; are most frequently used.

COMPOUND VERBS.

68. The Compound words in Sahidic are formed like the Coptic. The Verbs, $\bar{\text{p}}$, *to be, or make*; ωni , *to receive*; $\text{C}\iota$, *to bear*; $\text{C}\iota$, *to cast*; $\text{x}\iota$, *to receive*; and \dagger , *to give*; are most generally employed, as in the Coptic, in compounding Verbs.

REDUPLICATE VERBS.

69. Some Verbs double their Roots, which generally gives force or intensity to the expression; as, **ⲁϥϫⲟⲩⲧⲉⲩⲧ ⲡⲧⲟⲩⲟⲩ ⲡⲥⲁ ⲡⲓϥⲧⲟⲩ ⲡⲧⲉⲡⲓϥⲓⲟⲩ ⲉⲧⲁϥⲟⲩⲱⲡⲉ**, *ἡκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος*, *He diligently inquired of them what time the star appeared*—Matth. ii. 7; **ⲡⲁⲧⲣⲟϭⲣⲉϭ ⲉⲙⲙⲟϥ ⲡⲡⲉ ⲡⲓⲙⲉⲛϥ ⲡⲉ**, *οἱ ὄχλοι συνέπνιγον αὐτὸν*, *The multitudes thronged him*—Luke viii. 42. In this respect, the Coptic resembles the Hebrew, and other Eastern languages; as, **ללל**, *to roll over and over*; from **לל**, *to roll*. **ללל** *to be exceedingly light*; from **לל**, *to be light*; &c. Reduplicate Verbs often transpose the vowels of the penultimate, and last syllables; and exchange one vowel for another, or the long for short ones; as, **ⲕⲉⲣⲃⲱⲡ** and **ⲕⲟⲣⲕⲉⲣ**, *to cast forth*; **ⲉⲩⲧⲉⲩⲧ**, **ⲉⲩⲧⲉⲩⲧ**, and **ⲉⲩⲧⲱⲩⲧ**, *to investigate accurately*; **ⲉⲩⲟⲙⲉⲩⲉⲙ**, **ⲉⲩⲉⲙⲉⲩⲟⲙ**, or **ⲉⲩⲉⲙⲉⲩⲱⲙ**, *to break to pieces*, &c.

REDUPLICATE VERBS.

69. The rule on Coptic Reduplicate Verbs fully applies to the Sahidic and Bashmurić.

CHAP. VI.

ADVERBS, PREPOSITIONS, CONJUNCTIONS,
AND INTERJECTIONS.

OF ADVERBS.

1. Adverbs are sometimes formed from Substantives, by adding *ñ* to them; as, *ḡḡḡḡḡ*, *grace*; *ñḡḡḡḡḡ*, *freely*; *ḡḡḡḡ*, *power*; *ñḡḡḡḡ*, *violently*; *ḡḡḡḡḡ*, *a manifestation*; *ñḡḡḡḡḡ*, *manifestly*.

2. A few Adverbs only are given, as the Lexicon may be easily consulted.

ḡḡ, *no, not*, after Verbs.

ḡḡ, *whether*, before Verbs.

ḡḡ, *when*.

ḡḡ, *yet, hitherto*.

ñḡḡḡḡḡ, or *ḡḡḡḡḡ ḡḡḡḡḡḡḡ*, *suddenly*.

ḡḡḡḡḡ, *immediately*.

ḡḡḡḡḡ, *quickly*.

ḡḡḡḡḡ, *truly*.

CHAP. VI.

ADVERBS, PREPOSITIONS, CONJUNCTIONS,
AND INTERJECTIONS.

OF ADVERBS.

1, 2. Nothing need be added, to what has already been said on Coptic Adverbs.

OF PREPOSITIONS.

3. Prepositions abound in the Coptic Language, two or more of them being often united in composition; as, *ἐξοῦπ* *ἐ*, *in*; *ἐξρη* *εχεν*, *above*; *ἐβολ* *δεκ*, *of, out of*; *ἱρη* *δεν*, *in*; *сaπеснт*, *дi* *песнт*, and *ἐ* *песнт*, *beneath, under*. The Preposition *ἐ* is very frequently found united with others; as, *ἐξοῦπ* *ἐ*, *in, into*; *ἐρη* *ἐ*, *to, towards*; *αα* *ἐρη* *ἐ*, *to*; &c.

4. Prepositions are sometimes prefixed to Substantives, which then have the force of Prepositions only; as, *εαπο*, *to*. *εαποι*, *to me*; from *εα*, *to*, and *πο*, *the mouth*. *ερε*, *to, before*; from *ἐ*, *to*, and *ρε*, *the face*; &c.

5. Prepositions are also used in composition with Verbs, to express the idea conveyed by the Verb and Preposition when separated; as, *αε* *επαω*, *to ascend*; from *αε*, *to go*, and *επαω*, *above*. *ἱε* *песнт*, *to descend*; from *ἱ*, *to go*, and *ε* *песнт*, *beneath*. *αε* *ἐξοῦπ*, *to enter*; from *αε*, *to go*, and *ἐξοῦπ*, *in*.

6. The Preposition *ἐβολ* very often occurs in connexion with Verbs; as, *εἱ* *ἐβολ*, *to bear, or carry out*; *χα* *ἐβολ*, *to remit*; *εωρ* *ἐβολ*, *to disperse*; *εωλ* *ἐβολ*, *to deny*; *εωρη* *ἐβολ*, *to reveal*; &c.

7. The word *ἐβολ* is used in the same manner with

OF PREPOSITIONS.

3, to 9. What has been said on Coptic Prepositions may be applied to the Sahidic and Bashmuric.

with Nouns; as, *ⲡⲣⲏⲗ ⲉⲃⲟⲗ*, a *paralytic*; *ⲭⲟⲩⲱⲩⲧ ⲉⲃⲟⲗ*, *expectation*; *ⲭⲱⲣ ⲉⲃⲟⲗ*, *dispersion*; *ⲕⲱⲗ ⲉⲃⲟⲗ*, *dissolution*; &c. It is also continued when the same words are used verbally.

8. A considerable number of Prepositions take the Pronominal Suffix; as, *ⲉⲃⲟⲗⲉⲁⲣⲱ*, *from*; *ⲉⲃⲟⲗⲉⲁⲩⲱⲩⲧ*, *out of*; *ⲉⲁⲣⲱ*, *towards*; *ⲉⲭⲱ*, *for*; *ⲉⲁⲣⲱⲧ*, *under*; *ⲏⲩⲱⲩⲧ*, *in*; *ⲟⲩⲧⲉ*, *between*; *ⲉⲁⲩⲱⲩⲧ*, *upon*; *ⲉⲑⲃⲉ*, *for*; *ⲟⲩⲃⲉ*, *against*; *ⲏⲕⲱ*, *after*; *ⲙⲉⲩⲉⲩⲏⲕⲱ*, *after*; *ⲡⲉⲙⲱ*, *with*; *ⲁⲩⲟⲩⲃⲉ*, *without*; &c. The words *ⲙⲁⲑⲟ*, or *ⲡⲉⲙⲁⲑⲟ*, and *ⲉⲁⲩⲱⲩⲧ*, *before*, take the Infix; as, *ⲙⲁⲡⲉⲕⲙⲁⲑⲟ*, *before thee*; *ⲙⲁⲡⲉⲕⲙⲁⲑⲟ*, *before him*; &c. See p. 41.

9. The following List of Prepositions is given, as they so frequently occur in Coptic:

ⲁⲩⲟⲩⲃⲉ, or *ⲁⲩⲟⲩⲃⲉ*, *without*. *ⲉⲃⲟⲗⲉⲁ*, *from, of*.
ⲉ, *in, with, to, for, against*. *ⲉⲃⲟⲗⲉⲁ*, *of, in, from*.
ⲉⲃⲟⲗ, *of, from, out of*. *ⲉⲃⲟⲗⲉⲁⲩⲱⲩⲧ*, *of, out of, from*.
ⲉⲃⲟⲗⲟⲩⲧⲉ, *before*. *ⲉⲃⲟⲗⲉⲁⲩⲱⲩⲧⲟⲩⲧ*, *from, by*.
ⲉⲃⲟⲗⲉⲁⲩⲱⲩⲧ, *before*. *ⲉⲃⲟⲗⲉⲁⲩⲱⲩⲧ*, *from*.
ⲉⲃⲟⲗⲉⲁⲩⲱⲩⲧ, *before, out of*, *ⲉⲃⲟⲗⲉⲁⲩⲱⲩⲧ*, *of, from*.
from. *ⲉⲑⲃⲉ*, *of, for*.

LIST OF SAHIDIC PREPOSITIONS.

<i>ⲁⲩⲟⲩⲃⲉ</i> , <i>without</i> .	<i>ⲉⲃⲟⲗⲉⲁⲩⲱⲩⲧ</i> } <i>of, from</i> .
<i>ⲉⲃⲟⲗⲉⲁ</i> } <i>from, out of</i> .	<i>ⲉⲃⲟⲗⲉⲁⲩⲱⲩⲧ</i> }
<i>ⲉⲃⲟⲗⲉⲁ</i> }	<i>ⲉⲧⲃⲉ</i> , <i>of, for</i> .
<i>ⲉⲃⲟⲗⲉⲁⲩⲱⲩⲧ</i> } <i>of, from</i> .	<i>ⲉⲩ</i> , <i>in, to</i> .
<i>ⲉⲃⲟⲗⲉⲁⲩⲱⲩⲧ</i> }	<i>ⲉⲁⲩⲱⲩⲧ</i> , <i>in, within</i> .
<i>ⲉⲃⲟⲗⲉⲁⲩⲱⲩⲧⲟⲩⲧ</i> , <i>from, out of</i> .	<i>ⲉⲁⲩⲱⲩⲧ</i> , <i>in, to</i> .

ἐξἄνω, <i>beyond, over.</i>	ἐνω, <i>for, above.</i>
ἐπесκντ, <i>beneath, under.</i>	ισκντ, <i>from.</i>
ἐσκεν, <i>by, near.</i>	ἐ, <i>of, to, from, &c.</i>
ετ, <i>in, to, contracted for ἐοτ.</i>	ἐεπενεσζ, <i>after.</i>
ἐδοτн, <i>to, within, in.</i>	ἐεο, & ἐεπεἐεο ἐεολ, <i>before.</i>
ἐδρнι. <i>to, in.</i>	н, <i>of, to, from, &c.</i>
ἐδρнι екн, <i>in, to, above.</i>	пзрз, <i>before.</i>
ἐзрн, <i>towards.</i>	пее, <i>with.</i>
ἐзрн	нот̄е̄н̄, <i>without.</i>
ἐзрн екн } <i>upon.</i>	нса, <i>after.</i>
ἐзрн зз, <i>to.</i>	нте, <i>of.</i>
ἐхн, <i>upon, above.</i>	нтен, <i>from, to.</i>

SAHIDIC PREPOSITIONS.

εзрз̄ ек̄, <i>to.</i>	п̄знт, <i>in.</i>
εзрз̄ з̄, <i>of, from.</i>	пз̄от, <i>behind.</i>
̄, <i>of, to, &c.</i>	з̄аро, <i>of, to.</i>
̄п̄са, <i>after.</i>	з̄ат̄̄ } <i>nigh to, to.</i>
̄еп̄̄то	з̄ат̄п̄ } <i>before.</i>
̄еп̄̄то е̄нол̄ } <i>before.</i>	з̄а̄н̄ } <i>before.</i>
̄п̄к̄ωте, <i>about.</i>	з̄ат̄з̄н̄ } <i>before.</i>
п̄, <i>of, to, &c.</i>	з̄̄ } <i>in.</i>
н, <i>of, to, in, &c., Bash.</i>	з̄п̄ } <i>in.</i>
пз̄р̄̄ } <i>to.</i>	з̄п̄п̄, <i>before.</i>
пз̄р̄п̄ } <i>to.</i>	з̄т̄̄ } <i>by, from.</i>
п̄̄, <i>with.</i>	з̄т̄п̄ } <i>by, from.</i>
п̄з̄отн̄ } <i>within.</i>	з̄х̄̄ } <i>in, upon.</i>
са̄з̄отн̄ } <i>within.</i>	з̄х̄п̄ } <i>in, upon.</i>

Prepositions end in *̄̄*, before *п*; and in *п̄*, before other letters.

11. The Conjunction **κε**, *also, and*, is placed between the Article and the Noun; as, **ἡ τε κεν ὁ ἄνθρωπος ὁ ἰσχυρὸς**, *That we may cast away their yoke from us* — Ps. ii. 2; **ἀπὶ κε-κωτ ἐταττο ὁ πατήρ**, *The Father also, who hath sent him*; **αὐτῷ κε-κωτ**, *He hath given to the Son also* — John v. 23, 26.

12. Conjunctions sometimes occur singly; and at others, two are united; as, **ἐὰν μὴ ἀρῶμεν**, *unless*; **κε ὅτι**, *because*; **ἐὰν μὴ κε**, *unless*; **κε εἰ**, *if*; &c.

INTERJECTIONS.

13. The principal Interjections in Coptic are, **ις**, or **εἰς**, *behold!* **οὐτοι**, *alas! woe to!* and **ὦ**, *oh!*

INTERJECTIONS.

13. The Interjections, in Sahidic, are the same as the Coptic; except **εἰς εἰς**, *behold!*

ааа,	ааoni, to feed.
а place,	енкот, sleep.
and	фѡт, a flight.
	сѡнѡ, bound.
	гѡнѡ, to inhabit.
	ѡ, to receive, & сѡнѡ, the voice.
	†, to give, & ѡнѡ, judgment.
	аааѡни, a pasture, a place to feed.
	ааѡенкот, a bed, a place of sleep.
	ааѡфѡт, a refuge, a place to flee to.
	ааѡсѡнѡ, a prison, a place of binding.
	ааѡгѡнѡ, a habitation, a tabernacle.
	ааѡѡсѡнѡ, a place of hearing.
	ааѡ†ѡнѡ, a tribunal, a place of judgment.

18. Some words are compounded of אהא, a lover, joined to other words; as,

אהא,	{	אהא	אהא	אהא
a lover,		אהא	אהא	אהא
and		אהא	אהא	אהא
		אהא	אהא	אהא

אהא, *honour*. אהא, *ambitious, a lover of honour*.
אהא, *silver*. אהא, *covetous, a lover of silver*.
אהא, *a stranger*. אהא, *hospitable, a lover of strangers*.

19. Some Compound words are formed by prefixing 𐤀𐤕, or 𐤀𐤐, *not*; and sometimes 𐤀𐤕𐤕, to Nouns or Verbs; as,

ΔΤ,	κίεε, to move.	ΔΤΚΙεε, immovable.
not,	εεοε, to die.	ΔΤεεοε, immortal.
and	ηεε, to see.	ΔΤηηεε, invisible.
	ηεΤεεοε, evil.	ΔΤηηεΤεεοε, innocent.
	εεXI, a word.	ΔΤεεXI, mute, dumb.

$\lambda\theta$ is used before $\lambda\lambda$, κ , and θ ; and sometimes before ι and λ .
 $\lambda\tau\psi$ is used where the idea of *power* is implied, as ψ is the sign of the Potential (see p. 89); thus, $\lambda\tau\psi\theta\omega\iota\tau$, *inaccessible*, from $\lambda\tau$ *not*, and $\theta\omega\iota\tau$, *to draw near*.

20. *μετ*, or *με*, is often prefixed to Nouns, and also to words derived from the Greek.

<i>μετ</i> ,	<i>με</i>	<i>μετ μερε</i> , a testimony.
and	<i>μετο</i>	<i>μετ μετο</i> , an army.
	<i>μετο</i>	<i>μετο μετο</i> , unity, concord.
	<i>μετο</i>	<i>μετο μετο</i> , a kingdom.
	<i>μετο</i>	<i>μετο μετο</i> , liberty.

με is used before the letters *μ*, *ν*, and *ρ*; as, *μενο*, Divinity.

21. The word *με*, a native, an inhabitant, or belonging to, and is the mark of the Genitive, are often prefixed to other Nouns; as,

<i>με</i> ,	<i>με</i>	<i>με με</i> , heavenly.
a native, &c.	<i>με</i>	<i>με με</i> , earthly.
and	<i>με</i>	<i>με με</i> , a domestic.
	<i>με</i>	<i>με με</i> , a Nazarene.
	<i>με</i>	<i>με με</i> , a native of Tarsus.
	<i>με</i>	<i>με με</i> , an Egyptian.

20. *με*, in Sahidic, corresponds to *με*, in Coptic; as, *με με*, a testimony, from *με με* a witness.

21. *με*, in Sahidic.

22. **peq** is also added to Verbs, to form many Compound Nouns; as,

peq, and	{	пзт , to see.	peqпзт , an inspector.
		тзко , to destroy.	peqтзко , a destroyer.
		се , to drink.	peqсе , a drinker.
		хремере , to murmur.	peqхремере , a murmurer.

23. The word **ca** is used in the formation of some words; as, **caлпeтпзпeq**, good, from **пeтпзпeq** good; **caппзт**, a vision, from **пз**, the, and **пзт**, sight; **caпбнхз**, a seller of purple, from **бнхз** purple.

24. Verbs which have **хп**, a sign of the Participle, prefixed to them, are often used as Nouns; as, **хп-coбт**, a preparing, or a preparation, from **coбт** to prepare; **хпкωт**, inquirings, or questions, from **кωт** to inquire; **хпгωп**, a dwelling, from **гωп** to dwell, &c.

25. **гωт**, when prefixed to words, is considered by La Croze, and Scholz, as giving intensity to them; as, **гωс гзпгωтмепрйтот не некмзпгωп**, *How exceedingly beloved are Thy tabernacles!*—Ps. lxxxiii. 1; from **мепрйт** beloved. Quatremere says, that “**гωт**, placed before Verbs, serves to indicate that

24. **бн** is prefixed to some Sahidic Verbs, like **хп** in Coptic, which are then used as Nouns; as, **бн-гωпe**, a creation, from **гωпe** to make, &c.

25. **гωт** occurs also in Sahidic and Bashmuric.

that a thing ought to be done; that it merits to be done." See p. 90.

26. Nouns are sometimes formed from Verbs, by adding a letter at the end; as, $\epsilon\chi\omicron\tau\omicron\phi\tau$, *a curse*, from $\epsilon\chi\omicron\tau\omicron\phi$ *to curse*; $\pi\lambda\upsilon\tau$, *a fuller*, from $\pi\lambda\upsilon$ *to wash*; $\chi\alpha\pi\omicron\varsigma$, *silence*, from $\chi\alpha\pi\omega$ *to silence*.

PART III. SYNTAX.

OF CONCORD.

1. The Verb and the Nominative Case agree in Number, Person, and Gender; as, **ΦΛΕΟΤ ΔΦΕΡΟΤΟ ΙΧΘΕΝ ΔΔΔΔ**, *Death hath reigned from Adam*—Rom. v. 14.

2. A Noun of Multitude, Singular, will often have a Verb Plural; as, **ΔΥΔΕΔΔΙ ΔΕ ΗΧΕ ΟΥΔΕΝΩ ΕΦΩΩ**, *But a great multitude knew*—Mark vi. 10; **ΔΥΖΕΙ ΗΧΕ ΡΩΔΔΙ ΝΙΔΕΝ**, *Every man fell*—Dan. iii. 23.

3. Two or more Substantives Singular will have a Verb Plural; as, **ΔΗΔΡΕΔC ΝΕΔΔ ΦΙΛΙΠΠΟC ΔΥΙ**, *Andrew and Philip came*—John xii. 22.

4. If a Verb occur with a Masculine or Feminine Noun, the Prefix to the Verb is Masculine; as, **ΖΙΝΔ ΗΤΕΦΕΔΕΤΟΠ ΔΔΔΟΦ ΗΧΕ ΝΕΚΔΛΟΤ ΝΕΔΔ ΤΕΚΔΩΙ**, *That thy man-servant and thy maid-servant may rest*—Deut. v. 14.

5. The Substantive agrees with the Adjective in Gender and Number; as, **ΝΙΖΔΠ ΤΗΡΦ ΔΓΤΗΦ ΔΠΙΩΗΡΙ**, *He hath given all judgment to the Son*—John v. 22.

OF CONCORD.

1, to 5. The Rules on Coptic Concord apply to the Sahidic and Bashmurić.

OF PRONOUNS.

6. Personal Pronouns are used with Possessives, and sometimes as Possessives; as, **ΘΑΙ ἱποκ τε τρεπτολη**, *This is my commandment*—John xv. 12; **φνεθπαυεν οτλντ εροϋ απαιρητ ζεν παραν ἱποκ πετεϋωπ αλλοι**, *He that shall receive a little child, thus, in my name, receiveth me*—Matth. xviii. 5.

7. Personal Pronouns are also found inserted between the Definitive and Relative Pronouns; as, **πν ἱποκ ετλει αλλων ζεν ομεθωνι**, *Those whom I love in truth*—II. John 1. &c.

8. Pronouns greatly abound in Egyptian, and often appear pleonastic to Europeans, as do many of the Suffixes; thus: **χε αλλον ππα εονον τεϋαρη ρι κας καταφρητ ετετεπνατ εροι εονον αλλοι**, *Because a spirit hath not flesh and bones, as ye see me that I have (to me)*—Luke xxiv. 39; **οτοϋ πεχαϋ παϋ χε ἱποκ εοναἱ ηταερφαθρι εροϋ**, *And he said to him, I (who) will come, that I may heal him*—Matth. viii. 7; **εταροτϋ λε ωωνι ηθοϋ αλλετατϋ επαϋχη αλλεατ**, *And when the evening was come, he (who) was there, (he) alone*—Matth. xiv. 23; **φαι εταταϋϋ εοτωρη ηζανπρες-βυτερος εβολϋιτοτϋ, αβαρπαβας πεα σατ-λνς**, *This (that) they did (it) to send elders by (him), Barnabus and Saul*—Acts xi. 30.

OF PRONOUNS.

6, 7, 8. The Rules mentioned above embrace all that need be said on Sahidic and Bashmuric Pronouns.

OF VERBS.

9. When two Verbs come together, the latter is put in the Infinitive Mood; as, *οτορ Δϣερρ,ητς ηιωι ηπενδλδτχ ηπερμλδθητς*, *And he began to wash the feet of his disciples*—John xiii. 5; *ταρ Δκερεηιωτμειν εϣε εηηι*, *For thou desiredst to go to the house*—Gen. xxxi. 30.

10. The Tenses in Egyptian are sometimes used for one another, as the Future for the Present, and the Present for the Future; as, *ϣηδϣηι ταρ ηχε ηϣημλλ ητεπαικοςμλς*, *παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου*, *For the fashion of this world passeth* (Copt. shall pass) *away* — 1 Cor. vii. 31; *σσθνοττ ταρ χε ηοτ πεκποτϣ πετεκοτωϣτ μμλς οτορ, ηθοϣ μμλδτττ πετεκμλμλττ*, *For it is written, that the Lord thy God thou shalt worship* (Copt. thou worshippest) *Him, and Him only that thou shalt* (Copt. dost) *serve*—Matth. iv. 10.

11. We may observe here, that the Prefixes to Verbs, when separated from the Verbs by the Nominative, have no distinct sign of the Persons; as, *επε*, for *he, she, or they*. The following are of this class; viz. *ϣαρε, παρε, δρε*, and *Δ*; being used for the Third Person Singular, and Plural. The Prefixes which take the Infixes drop *ϣ, c*, and *οτ*, the signs
of

OF VERBS.

9, 10. The Coptic Rules fully apply here.

of the Persons, when separated from the Verbs; as, **ἀπε, ἡμε, ἡτε, ἀπάτε, ψάτε, and εἶρε.** See pp. 94—97.

OF ADVERBS.

12. The Adverb **ἄν**, when it signifies *whether*, is put before Verbs; as, **ἄν τετεπαιεῖ ἀλλοῦ ἐβολῆεν πετεπρητ τηρε,** *Whether thou lovest Him with all thy heart*—Deut. xiii. 3; **ἄν ἐπαὶ ἐρρη ἐχωι ῥεν οὔτις ἡχοα,** *Whether He will come upon me in great power*—Job xxiii. 6. But when **ἄν** occurs as a Negative, it follows the Verbs; except when it is united with **πε, νε,** or the Personal Pronouns used verbally. **οὔτο τετεππαχευτ ἄν.** *And ye shall not find me*—John vii. 36; **ἀλλὰ ἡτεπρεχωχ ἄν,** *But we are not afflicted*—2 Cor. iv. 8. When **ἄν** occurs with **πε, νε,** or the Personal Pronouns used as Verbs, it is put before them; as, **ἀε πῦπα ἡτεπαϊκοςμος ἄν πε,** *But it is not the spirit of this world*—1 Cor. ii. 12; **ἄν φαι πε πετεπρηι,** *Whether this is your son*—John ix. 19; **ταρῶ ἄποκ ὅωι ἄν τε,** *My doctrine is not mine*—John vii. 16.

PART IV. DIALECTS.

We know very little of the Ancient Language of Egypt. Nearly all the remains of it we now possess, have been transmitted to us through the Coptic, Sahidic, and Bashmuric Dialects. The Coptic^a Dialect was spoken in Lower Egypt, of which Memphis was the capital: hence it has been called, with great propriety, the Memphitic Dialect. The Sahidic, from the Arabic word *صعيد Sahad*, or *الصعيد Al Sahad*, the *Upper*, or *Superior*, was the Dialect of Upper Egypt, of which Thebes was the capital: it has, therefore, been called the Thebaïc. It is impossible to say which of these two dialects was the more ancient. Georgi, Valperga, Munter, and others, have decided in favour of the Coptic; and Macriny, Renandot, Lacroze, and Jablonsky, with as much shew of reason, have contended for the Sahidic.

Still,

^a Wilkins, and some others, have supposed that the word, *Coptic*, derived its origin from the city Coptus, which is written **KOPTI-THC** on the coins of Trajan and Hadrian. Macriny derives it from an ancient king, whose name was *Kopt*. Quatremère says, "Le Patriarche Benjamin, qui, sous le règne d'Héraclius, avoit été chassé de son siège et obligé de fuir dans la Thébaïde, obtint un sauf-conduit et la liberté de reprendre ses fonctions. Ce fut alors que le nom de *Coptes* commença à être employé pour désigner les Chrétiens Jacobites d'Egypte.—*Recherches sur l'Egypte*, p. 30.

Still, however, the question must be left to conjecture, as we have not sufficient evidence to enable us to decide upon it. Besides these two dialects, which have long been known, there was a third, which was spoken in Baschmour, a province of the Delta.

The existence of Three Dialects in Egypt has been so satisfactorily proved by Quatrèmere, Englebreth, and other Writers; and so fully confirmed by the Bashmuric Fragments which have been discovered and published; that little more need be added. If, however, any doubt remain, the following quotation from a Manuscript Work of Athanasius, a prelate of the Coptic Church, who was Bishop of Kous, will entirely remove it*. "The Coptic language," says he, "is divided into three dialects; the Coptic dialect of Miser, the Bahiric, and the Bashmuric: these different dialects are derived from the same language."

The introduction of Greek words into the Egyptian language commenced, no doubt, from the time of the Macedonian Conquest; which the introduction of Christianity tended to confirm and extend. The Christian Religion contained so many new ideas, that new terms were necessary to express them. These terms the language of Greece would readily supply; which, probably, were adopted by the Egyptians, from the Greek Writings of the Apostles.

* Coptic Manuscript, Royal Library, Paris, quoted by Quatremère.

† What is here meant by the Coptic language, is, evidently, the language of Egypt.

THE COPTIC.

The Coptic, or, as it has been called, the Bahiric, but more properly the Memphitic, was the Dialect of Lower Egypt; the מצור *Mizur* of the Scriptures. This dialect is more regular and systematic in its grammatical construction, and more pure, than the others.

Manuscripts exist, in Coptic, of nearly the whole of the Sacred Scriptures, and of the Services of the Coptic Church. The Works of some of the early Fathers, and the Acts of the Council of Nice, and also the Lives of a considerable number of Saints and Martyrs, are found in the Coptic Dialect.

THE SAHIDIC.

The Sahidic, or, more correctly, the Thebaïc Dialect, was spoken in Upper Egypt. It is not so highly polished and correct in its construction as the Coptic, although it bears a close resemblance to it. It has adopted a greater number of Greek words than the Coptic, which are used as Verbs, without *ep*, or *p̄*, *to be*, or *to do*, being prefixed to them. The Vowels in this dialect are more generally expressed by lines above the Consonants; as, *ⲙⲉⲛⲉⲛⲥⲁ*, for *ⲙⲉⲛⲉⲛⲥⲁ*, *after*; *ⲙⲉⲛⲉⲛⲥⲁ*, for *ⲙⲉⲛⲉⲛⲥⲁ*, *before*; *ⲛⲧⲉⲧⲛ̄ⲣ̄* *ⲙⲉ* *ⲛ̄ⲛⲉⲓ* *ⲣⲱⲙⲉ*, *Ye are as men*—Luke xii. 36; *ⲉⲓⲣ̄ⲙⲉⲛ̄ⲧⲣⲉ* *ⲉⲙ* *ⲛⲭⲟⲉⲓⲥ*, *I testify in the Lord*—Ephes. iv. 15. Words that end in *ι*, in Coptic, end in *ε* in Sahidic; as, *ⲙⲱⲛⲉ*, *to-be*; *ⲙⲱⲛⲉ*, *to deride*;

deride; &c. z is used in Sahidic, instead of z Coptic. e is seldom used, and f never; r , and n , being substituted for them. k is put instead of x ; oo frequently for w ; and c is often used instead of x .

The greater part, if not the whole, of the Sahidic Scriptures are still preserved in the Manuscripts in the Libraries at Rome, Venice, Paris, and Oxford. There exist, also, Sahidic Lectionaries, and the Lives of Saints and Martyrs.

THE BASHMURIC.

The Bashmuric, or Bashmouric, was the dialect of the inhabitants of Bashmour, a province of the Delta. It agrees, in some respects, with the Coptic, but more nearly resembles the Sahidic.

The inhabitants of the Delta were described, by ancient Writers*, as wild beasts, leading a wandering life, and living by robbery and plunder; whom the Persians, Greeks, and Romans, could hardly subdue. This will account, in a great measure, for the Bashmuric being more rude than the Sahidic.

A few Fragments only of this dialect have been discovered and published. From these it appears, that a is used for o Coptic, and sometimes for w ; e for a Coptic; l for p ; at for ot ; ei , frequently for i ; f is often used for q ; r is substituted for e , and sometimes for a ; k for x ; and n for f ; z is used for z , as in Sahidic; and occasionally n for e .

* Thucyd. l. i. c. 110. and Diod. Sicul. lib. ii. c. 77.

ABBREVIATIONS.

The following Abbreviations may be added to those mentioned at p. 8. Φ for $\Phi\tau$, *God*; ω , for τ ; as, $\pi\epsilon\rho\omega$, for $\pi\epsilon\rho\omega\tau$, *a wound*; $\chi\rho\varsigma$, and $\overline{\chi\varsigma}$, for $\chi\rho\eta\varsigma\tau\omicron\varsigma$; $\epsilon\rho\varsigma$ for $\epsilon\rho\omicron\varsigma$; and $\mu\omicron\upsilon\tau$ for $\mu\omicron\omicron\upsilon\tau$, Sahidic.

P R A X I S

ON THE FIRST CHAPTER OF ST. JOHN'S GOSPEL.

1. $\delta\epsilon\pi$ $\tau\alpha\rho\chi\eta$ $\pi\epsilon$ $\pi\varsigma\alpha\chi\iota$ $\pi\epsilon$ $\omicron\tau\omicron\varsigma$ $\pi\iota\varsigma\alpha\chi\iota$
In the beginning was the Word; .. and the Word
 $\pi\alpha\varsigma\chi\eta$ $\delta\alpha\tau\epsilon\pi$ $\Phi\tau$ $\omicron\tau\omicron\varsigma$ $\pi\epsilon$ $\omicron\tau\pi\omicron\upsilon\tau$ $\pi\epsilon$ $\pi\iota\varsigma\alpha\chi\iota$.
was with God, and .. God was the Word.

$\delta\epsilon\pi$, Preposition. $\tau\alpha\rho\chi\eta$, Noun fem. with τ the definite Article fem. prefixed. $\pi\epsilon$. . . $\pi\epsilon$, Verb irreg. imperf. 3d pers. sing. $\pi\varsigma\alpha\chi\iota$, Noun masc. with π the definite Article masc. prefixed. $\omicron\tau\omicron\varsigma$, Conjunction. $\pi\alpha\varsigma\chi\eta$, Verb. indic. imperf. 3d pers. sing. from $\chi\eta$. $\delta\alpha\tau\epsilon\pi$, Preposition. $\Phi\tau$, Noun sing. masc. $\omicron\tau\pi\omicron\upsilon\tau$, Noun masc. sing. with $\omicron\tau$ the indefinite Article prefixed.

2. $\Phi\delta\iota$ $\epsilon\pi\alpha\varsigma\chi\eta$ $\iota\varsigma\chi\epsilon\pi$ $\rho\eta$ $\delta\alpha\tau\epsilon\pi$ $\Phi\tau$.
That which was from the beginning with God.
 $\Phi\delta\iota$, Pronoun def. sing. masc. $\epsilon\pi\alpha\varsigma\chi\eta$, Verb imperf. (see above), with ϵ Pron. relat. sing. prefixed. $\iota\varsigma\chi\epsilon\pi$, Preposition. $\rho\eta$, Noun sing.

3. $\rho\omega\delta\iota\pi\iota\delta\epsilon\pi$ $\alpha\tau\psi\omega\pi\iota$ $\epsilon\beta\omicron\lambda\omicron\rho\iota\tau\omicron\tau\epsilon\psi$ $\omicron\tau\omicron\varsigma$
All things were made by Him, and
 $\alpha\tau\omicron\pi\omicron\upsilon\tau$ $\mu\pi\epsilon\rho\lambda\iota$ $\psi\omega\pi\iota$ $\delta\epsilon\pi$ $\Phi\eta\epsilon\tau\alpha\varsigma\psi\omega\pi\iota$.
without Him not any thing hath been made in that which He hath made.

Ἰ̄ΧΕ, the sign of the nominative. ΟΥΡΩΜΙ, Noun sing. masc. with ΟΥ indefinite Article sing. ΕΞΥΟΤΟΡΝΥ, Verb indic. perf. 3d. pers. plu. for the pass. sing. (see p. 54), with Ε̄ Pron. rel. prefixed, and ΝΥ Pron. 3d pers. sing. suffixed, from ΟΥΑΡΝ. ΕΒΟΛΖΙΤΕΝ, Preposition. ΕΠΕΝΡΑΝ, Noun sing. masc. with Ε̄ rel. Pron., Α definite article, and ΕΝ Pron. infix 3d pers. sing. ΝΕ, Verb irreg. from ΝΕ.

7. ΦΑΙ ΔΥῙ ΕΥΜΕΤΜΕΘΕ ΖΙΝΑ Ἰ̄ΤΕΥΕΡΜΕΘΕ
This came for a testimony, that he might testify
 ΔΑ ΠΙΟΥΑΙΝΙ ΖΙΝΑ Ἰ̄ΤΕΟΥΟΝΝΙΒΕΝ ΝΑΖΤ̄
to the Light, that all might believe
 ΕΒΟΛΖΙΤΟΥ.
through Him.

ΦΑΙ, defin. Pronoun, (see above). ΔΥῙ, Verb indic. perf. 3d pers. sing. from Ἰ̄. ΕΥΜΕΤΜΕΘΕ, Noun sing. with ΕΥ contracted for Ε prep. and ΟΥ indef. Art. sing. (see indef. Art. p. 11.) ΖΙΝΑ Coniunc. Ἰ̄ΤΕΥΕΡΜΕΘΕ, Verb subjunct. 3d pers. sing. with Ἰ̄ΤΕ sign of the subjunct. from ΕΡ, *to make*, and ΜΕΘΕ, *a witness*. ΔΑ Preposition. Ἰ̄ΤΕΟΥΟΝΝΙΒΕΝ Adj. ΝΑΖΤ̄ Verb subjunct. with Ἰ̄ΤΕ sign of the subjunct. prefixed to the preceding Noun, and without the prefix of the person (see subj. p. 78.)

8. ΝΕ Ἰ̄ΘΟΥ ΔΝ ΝΕ ΠΙΟΥΑΙΝΙ ΔΛΛΑ ΖΙΝΑ
 .. He not was the Light, but that
 Ἰ̄ΤΕΥΕΡΜΕΘΕ ΔΑ ΠΙΟΥΑΙΝΙ.
he might testify to the Light.

Ἰ̄ΘΟΥ, Pronoun 3d pers. masc. ΔΝ Adverb neg. ΔΛΛΑ Coni.

9. ΝΑΥΩΟΝ Ἰ̄ΧΕ ΠΙΟΥΑΙΝΙ Ἰ̄ΤΑΦΛΑΝΙ ΦΗΕΤΕ-
 He was the Light, true, that which
 ΡΟΥΑΙΝΙ ΕΡΩΜΙ ΝΙΒΕΝ ΕΘΝΗΟΥ ΕΠΙΚΟΜΕΟ.
producesth light to man every who cometh into the world.

ΠΑΡΩΠ, Verb indic. imperf. tense, 3d pers. sing. from ὤΠ.
 ἸΤΑΦΛΗ, Adjective sing. with ἴ servile. ΦΗΕΤΕΡΩΤΑΠΙ,
 Verb indic. with ΦΗΕΤ, def. and relat. Pron. and without the
 verbal prefix (see p. 61.) from the Verb ΕΡΩΤΑΠΙ, (see above.)
 ἘΡΩΛΙ, Noun sing. with Ἐ Prep. ΠΙΒΕΠ, Adjective. ΕΘΠΗΟΤ,
 Verb indic. pres. 3d pers. sing. or Particip. with ΕΘ Pron. rel. pref.
 from ΠΗΟΤ. ΕΠΙΚΟΛΛΟΣ, Noun sing. with Ἐ Prep. and ΠΙ
 definite Article sing.

10. ΠΑΡΧΗ ΘΕΠ ΠΙΚΟΛΛΟΣ ΠΕ ΟΥΟΖ ΠΙΚΟΛΛΟΣ
He was in the world, . . and the world
 ΔΕΠΩΠΙ ΕΒΟΛΩΙΤΟΤΥ ΟΥΟΖ ΔΕΠΕΠΙΚΟΛΛΟΣ
hath been made by Him, and the world
 ΟΥΩΠΥ.
knew Him not.

ΠΑΡΧΗ, Verb indic. imperf. 3d pers. sing. from ΧΗ. ΠΕ, sign
 of imperf. and united with ΠΑΥ, (see p. 62.) ΔΕΠΕΠΙΚΟΛΛΟΣ,
 Noun sing. with ΔΕΠΕ, and ΠΙ definite Article sing. masc.
 ΟΥΩΠΥ, Verb indic. perf. 3d pers. sing. with Υ suffix, without
 the pref. which is excluded by ΔΕΠΕ, (see p. 97.) from ΟΥΩΠ.

11. ΔΥΙ ΖΔ ΠΕΤΕΠΟΥΥ ΟΥΟΖ ΠΕΤΕΠΟΥΥ
He came to His own, and His own
 ΔΕΠΟΥΠΟΥΥ ΕΡΩΟΤ.
received Him not to them.

ΖΔ, Preposition. ΠΕΤΕΠΟΥΥ, Pronoun possessive plural.
 ΔΕΠΟΥΠΟΥΥ, Verb perf. 3d pers. plu. with ΔΕΠΟΤ prefixed,
 and Υ suffixed, from ὤΠ. ΕΡΩΟΤ, Pronoun plu. 3d pers.
 with Ἐ Prep. from ΡΩ.

12. ΠΗ ΔΕ ΕΤΑΥΠΟΥΥ ΕΡΩΟΤ ΔΥΤ ΕΡΩΥΥ
Those but who received Him, to them He hath given power
 ΠΩΟΤ ΕΕΡ ΨΗΡΙ ἸΠΟΥΤ ΠΗΘΕΠΔΥΤ ΕΠΕΥΡΑΠ.
to them to be sons of God, to those who believe in His name.

ΠΗ, Pronoun def. plu. ΔΕ, Conj. ΕΤΑΥΤΩΟΠ, Verb indic. perf. 3d pers. plu. with ΕΤ, relat. Pron. plu. prefix. and Ο suffix. from ΩΟΠ ΔΕΤ, Verb indic. perf. 3d pers. sing. from Τ. ΕΡΩΩ, Noun sing. masc. ΠΩΟ, Pronoun 3d pers. plu. ΕΕ, Verb infinitive, from ΕΡ. ΩΗΡΙ, Noun plural masc. ΠΗΕΟΠΔΕΤ, Verb indic. pres. or Particip. with ΠΗΕΟ, defin. and relat. Pron. plu. without the prefix (see Rule 61.) from ΠΔΕΤ.

13. ΠΗΕΤΕ ΕΒΟΛΘΕΝ ΣΠΟΩ ΔΠ ΠΕ ΟΥΔΕ
Those who of blood not were, neither
 ΕΒΟΛΘΕΝ ΦΟΤΩΩ ΠΣΑΡΩ ΔΠ ΠΕ ΟΥΔΕ ΕΒΟΛΘΕΝ
of the will of flesh not were, neither of
 ΦΟΤΩΩ ΠΡΩΩ ΔΠ ΠΕ ΑΛΛΑ ΕΤΑΥΤΕΑΟΤ
the will of man not were, but have been born
 ΕΒΟΛΘΕΝ ΦΤ.
of God.

ΠΗΕΤΕ, Pronoun defin. and relat. plu. ΣΠΟΩ, Noun sing. masc. ΔΠ, neg. Adv. ΟΥΔΕ, Adv. ΦΟΤΩΩ, Noun sing. with Φ definite Article masc. pref. ΠΣΑΡΩ, Noun sing. masc. with Π servile pref. ΕΤΑΥΤΕΑΟΤ, Verb indic. perf. 3d pers. plu. with Pron. rel. ΕΤ, and ΟΤ 3d pers. plu. suff. from ΑΑΟ.

14. ΟΤΟΩ ΠΙΣΑΧΙ ΔΦΕΡ ΟΥΣΑΡΩ ΟΤΟΩ ΔΦΩΩΠΙ
And the Word hath been flesh, and hath dwelt
 ΠΘΡΗ ΠΘΗΤΕΝ ΟΤΟΩ ΔΠΠΑΤ ΕΠΕΩΩΟΤ ΕΦΡΗΤ
beneath with us ; and we have seen His glory, as
 ΕΠΩΟΤ ΠΟΤΩΗΡΙ ΕΕΕΑΤΑΤΩ ΠΤΟΤΩ ΕΠΕΩΙΩΤ
the glory of a son alone of His of His Father ;
 ΕΦΕΕΩ ΠΡΕΟΤ ΠΕΕ ΕΕΘΕΗ.
being full of grace and truth.

ΔΦΕΡ, Verb indic. perf. 3d pers. sing. from ΕΡ. ΠΘΡΗ, Preposition, often joined with another Preposition. ΠΘΗΤΕΝ, Preposition with ΕΠ suffix. ΔΠΠΑΤ, Verb indic. perf. 1 pers. plu.

from **ΠΑΥ**. **ἐπεφύων** Noun sing. with **ἐ** Prep.; **Π** definite Article sing. masc.; and **εϕ** Pron. infix 3d pers. sing. masc. **ἐφϕη**, Adverb. **ἐπων**, Noun sing., with **ἐ** servile, and **Π** definite article masc. sing. **ἵσταμαι**, Noun masc. sing. with **ἵ** servile, and **ον** indefinite Article sing. **ἐπειτα**, Adj. sing. **ἵσταται**, Pronoun particle 3d pers. sing. from **το**, (see Pron. p. 38.) **ἐπεφύων**, Noun sing. with **ἐ** servile, **Π** definite article masc. sing., and **εϕ** infix 3d pers. sing. prefixed. **εἰπε**, Verb indic. pres. 3d pers. sing. or Particip. from **εἰ**. **ἵσταται**, Noun sing. masc. with **ἵ** servile. **καὶ**, Conj. **ἐπειτα**, Noun sing. fem.

15. **ἰωάννης μαρτυρεῖ ὅτι, ὅτι, ὅτι**
John witnesseth of Him, and crieth
ἐξ ὧν ἐλάλει καὶ φησὶ πεφύκαται καὶ
out, saying, that this is that which I have said, that
ἡ ἐκείνη ἐπεφύων ἐπεφύων ἐπεφύων
He which cometh after me hath been before me ; because ..
ὅτι ἐπεφύων ἐπεφύων
before me the same was.

ἐπειτα, Preposition, with **φ** suffix. **ὅτι**, Verb indic. pres. from **ω** and **ἐ**, Preposition joined with the Verb. **ἐλάλει**, Verb indic. pres. 3d pers. sing. or Particip. from **λω**, with **ἐ**, a Particle postfixed to Verbs. **καὶ**, Conj. but often expletive. **ἡ ἐκείνη**, Verb indic. pref. 1st pers. sing. with **ἐ**, def. and relat. Pron. sing. and **φ** suffix. from **ω**. **ἐπεφύων**, Preposition with **ἵ**, 1st pers. sing. suffix. **ἐπεφύων**, Verb indic. perf. 3d pers. sing. from **ερ**, and **φύων**. **ἐπεφύων**, Pronoun 1st pers. sing. from **πο**. **ὅτι**, Adjective, with **ον** indefinite Article sing. **πω**, Adjective

16. **ΧΕ ἄΝΟΝ ΤΗΡΕΝ ἈΝΘΙ ἔΒΟΛΘΕΝ ΠΕΡΛΕΟΡ**

Because we all have received of his fulness

ΠΕΛ ΟΥΡΛΕΟΤ ΠΤΥΕΒΙΩ ΠΟΥΡΛΕΟΤ.

and grace, in the stead of grace.

ἌΝΟΝ, Pronoun plu. **ΤΗΡΕΝ**, Adjective, with **ΕΝ** 1st pers. plu. suffix. **ΑΝΘΙ**, Verb indic. perf. 1st pers. plural from **ΘΙ**. **ΠΕΡΛΕΟΡ**, Noun sing. with **Π** definite Article masc. and **ΕΥ** infix 3d pers. sing. **ΟΥΡΛΕΟΤ**, Noun sing. with **ΟΥ** indefinite Article. **ΠΤΥΕΒΙΩ**, Noun sing. fem. with **Π** servile, and **Τ** definite Article fem. sing.

17. **ΧΕ ΠΙΠΟΛΛΟC ΑΥΤΗΝΙC ἔΒΟΛΩΡΙΤΕΝ ΜΩΥCΗC**

But the Law hath been given by Moses,

ΠΙΡΛΕΟΤ ΔΕ ΠΕΛ ΤΑΕΘΕΛΗΝΙ ΑΥΨΩΠΙ
the Grace but and the Truth were

ἔΒΟΛΩΡΙΤΕΝ ΙΗΣ ΧΡC.

by Jesus the Christ.

ΠΙΠΟΛΛΟC, Noun sing. with **ΠΙ** definite Article masc. sing. **ΑΥΤΗΝΙC**, Verb indic. perf. 3d pers. plu. with **Υ** suffix. for 3d pers. sing. pass. (see p. 54.) from **ΤΗΝΙ**. **ΤΑΕΘΕΛΗΝΙ**, Noun sing. with **Τ** definite Article fem. sing.

18. **ΦΤ ἄΠΕΡΛΙ ΠΑΥ ἔΡΟΥ ἔΠΕΡ ΠΙΛΟΠΟΓΕΛΗC**

God, not one hath seen Him ever, the Only-begotten

ΠΠΟΥΤ ΦΗΕΤΧΗ ΘΕΝ ΚΕΝC ἄΠΕΡΨΩΤ ΠΘΟΥ
of God, who is in the bosom of His Father, he

ΠΕΤΑΥCΑΧΙ.

that hath spoken.

ΠΑΥ, Verb indic. perf. 3d pers. sing. without the augment (see p. 97.) **ἔΠΕΡ**, Adverb. **ΚΕΝC**, Noun sing. with **Υ** suffix. **ΠΘΟΥ**, Pronoun 3d pers. sing. **ΠΕΤΑΥCΑΧΙ**, Verb indic. perf. 3d pers. sing., with **ΠΕΤ** rel. Pron., from **CΑΧΙ**.

19. **ΟΥΟΥ ΘΑΙ ΤΕ ΤΑΕΤΑΕΘΕΡΕ ΠΤΕΙΩΔΑΠΗC**

And this is the witness of John,

ΟΥΟΤΕ ἔΤΑΥΟΥΡΠ ΟΥΡΟΥ ΠΧΕ ΠΠΟΥΔΑΙ ἔΒΟΛΘΕΝ
when they sent to him the Jews from

Ἰερουσαλὴμ ἱερεῖς καὶ λευῖται ὅτι

ἵτουσιν αὐτόν καὶ τίς ἐστις.

they might interrogate him, Thou, who?

ΘΕΙ, Pronoun defin. sing. fem. ΤΕ, Verb indic. pres. 2d pers. sing. fem. from irreg. Verb ΠΕ. ἡττειώσατο, Noun sing. with ἡΤΕ, sign of the genitive prefixed. ὅτε, Adverb. ἔτατο αὐτῷ, Verb indic. perf. (with ἔΤ, which is joined with ὅτε in construction,) 3d pers. plu., from οὐατο. ὅρα, Preposition, with α suffix. ἡτοῦτο, Noun plu. with ἡ definite Article plu. ἡττειώσατο, Noun plu. with ἡ servile, and ὅρα indefinite Article plu. ὅρα, Noun plu. with ὅρα indefinite Article plu. ἡτοῦσιν αὐτόν, Verb subj. 3d pers. plu. with ἡΤ sign of the subjunct., and οὐ infix of 3d pers. plu., with α suffix., from αὐτοῦ. τίς, Pronoun 2d pers. sing. τίς, Pronoun sing.

20. οὐτοῦ ἀποστόλου ἐπεφώνησεν ὅτι

And he confessed, not denieth, and

ἀποστόλου καὶ ἡμεῖς οὐκ ἐσμὲν Χριστός.

confessed that I not am the Christ.

ἀποστόλου, Verb indic. perf. 3d pers. sing. from οὐατο. ἐπεφώνησεν, Verb indic. pres. 3d pers. sing. with ἐπεφ neg. pref. (see p. 94,) from φωνάσκει. ὅτι, pron. 1 pers. sing.

FROM THE HYMNS FOR THE PRINCIPAL FEASTS.

παλιν ὁ ἀφελόμενος

Again he hath walked

πρὸς τὸν δεύτερον

to Shmoun the second:

ἀφελόμενος ἐβόλῃ τοῖς ἐχθροῖς

he dispersed the enemies,

ἐν τῇ πόλει ἐτελλόμενος.

in place that.

¹ The name of a city of Egypt.

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ENCHORIAL CHARACTER;
CONTAINING ALL THE WORDS OF WHICH THE SENSE
HAS BEEN ASCERTAINED.

INTENDED AS AN
APPENDIX TO MR. TATTAM'S COPTIC GRAMMAR.

By THOMAS YOUNG, M.D. F.R.S.
H. M. R. S. L.
FOREIGN ASSOCIATE OF THE ROYAL INSTITUTE OF PARIS

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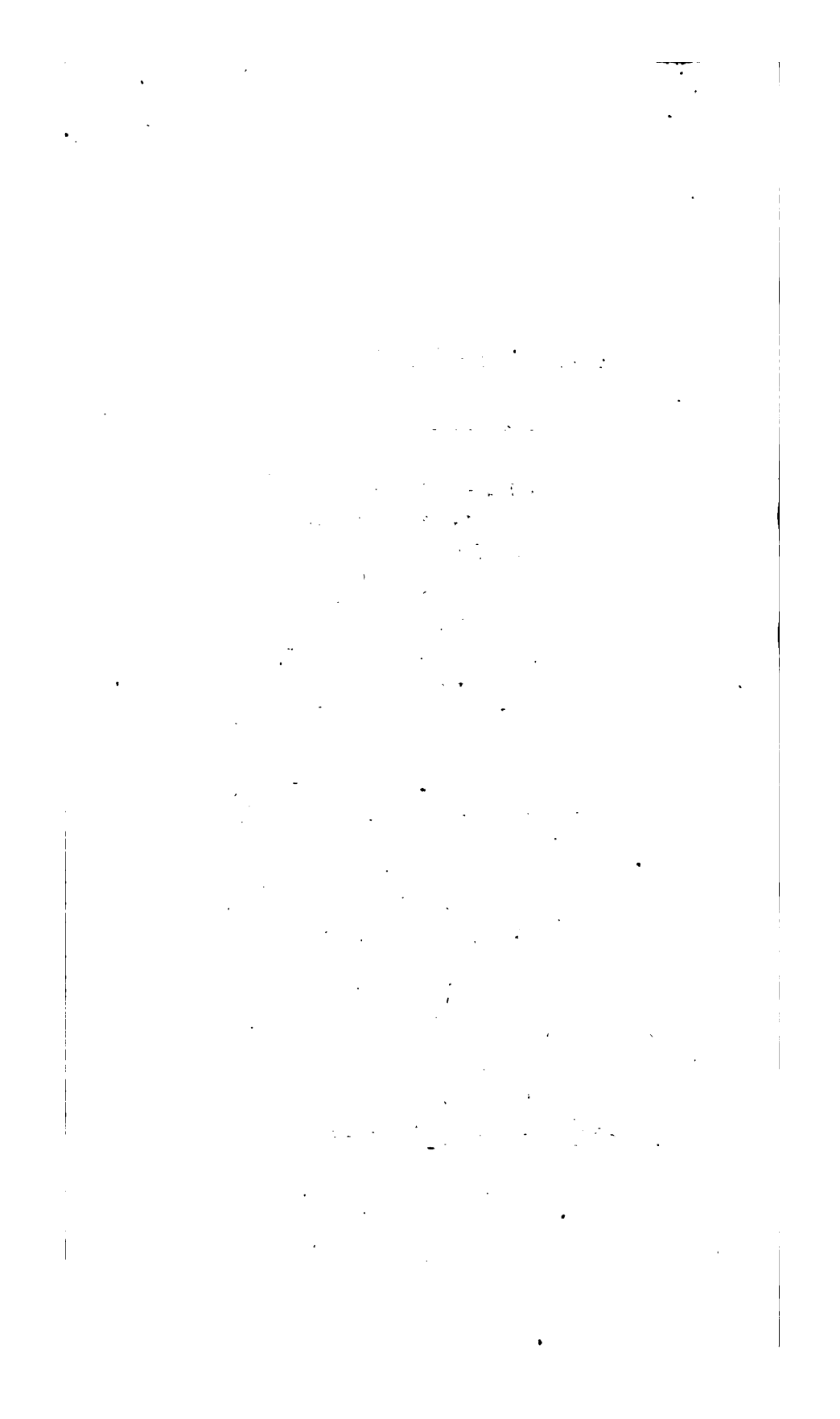
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ADVERTISEMENT.

THE progress that has been hitherto made in the investigation of the modes of writing of the ancient Egyptians, however inconsiderable in its extent, is yet sufficient to throw some important lights on the philosophy of language in general.

It is obvious that a written language may be either essentially expressive of sounds only, or may represent the objects to which the words relate, like our numerical cyphers, without any reference whatever to the sounds. It is now generally understood that the Chinese written language is an original, independent of any sounds supposed to be pronounced by the reader: and the Hieroglyphics of Egypt, as well as those of China, appear clearly to have been, at first, rude pictures only of sensible objects. In the course of ages, the resemblance seems to have been forgotten in both countries, and imitations of the imitations only were employed; sometimes for denoting the same objects, and sometimes for expressing either the whole or a part only of the sounds of the names which were applied to them.

The Hieratic characters of the Egyptians appear to have been intended for simple imitations of the distinct Hieroglyphics; and from these the Enchorial or Popular characters seem to have been gradually derived, without any abrupt or systematic changes: the written language being in both cases principally independent of the sounds employed in speaking, except in the case of foreign proper names; and retaining always some parts which were never fully expressed in speaking. Neither this nor any other intelligible account of the Egyptian modes of writing can be derived from the vague descriptions of the Greek authors; which, among other reasons, are probably the more confused from the habitual use of the same word to express writing and drawing.

The essential identity of the Enchorial characters with the distinct Hieroglyphics had been conjecturally suspected by some former critics, but was first fully demonstrated in the *Museum Criticum* for 1816. The examples of dates, which are here exhibited, will serve to illustrate the steps by which the changes of forms took place between the reign of Psammetichus, and the dynasty of the Ptolemies: the manuscripts, which belong to the time of Psammetichus, appearing to be decidedly Hieratic, and to follow closely the traces of the distinct characters, while those of Darius approach in some degree to the Enchorial form, which probably came into common use as the "epistographic" character, while

the Hieratic was so called as being more employed by the Priests for the purposes of their religion. In the mean time other changes must have been made in different parts of the language; which caused the characters to vary more widely from each other. The report that a manuscript of the age of Sesostris, written "in superb *demotic* characters," still exists at Aix, appears in many respects to require confirmation.

A single example will be abundantly sufficient to show the way in which some of these changes took place. The city of Cairo was probably first called Memphis or Memphe, the Hieroglyphic name being read MA-M-PHTHAH, the place of Phthah or Vulcan: its elements consisting, according to the most natural reading, of TEMPLE, OF SACRED PLACE, and PHTHAH. Before the time of the Ptolemies, the place had apparently assumed the synonymous appellation of PANUF or PHANOUPHIS, the NOPH of the Hebrews, meaning the temple of the Good god, which is clearly the sense of the two Enchorial characters 𐤎 and 𐤏, while the sound PANUF is as little expressed by the distinct Hieroglyphics as MEMPHE is by the popular characters. But in neither case did the sound adequately express the written characters; the *sacred* of the one, and the *god* of the other, being equally omitted in the pronunciation.

The correct interpretation of the Enchorial dates depends almost entirely on the ingenious and successful investigations of the justly-celebrated Jean François Champollion, applied to the manuscripts

which he had the good fortune to discover at Paris and at Turin, and which exhibited a great variety of numbers in the form of accounts: and he has been equally happy in illustrating the characters denoting the months, which an unaccountable error of the original engraver of the pillar of Rosetta had before thrown into confusion.

His system of phonetic characters may often be of use in assisting the memory, but it can only be applied with confidence to particular cases when supported in each by the same kind of evidence that had been employed before its invention. His manuscript communications have furnished many valuable additions to this work, all of which have been acknowledged in their proper places.

From the mixed nature of the characters employed in the written language or rather languages of the Egyptians, it is difficult to determine what would be the best arrangement for a dictionary, even if they were all perfectly clear in their forms, and perfectly well understood: at present, however, so many of them remain unknown, and those which are better known assume so diversified an appearance, that the original difficulty is greatly increased. Every methodical arrangement, however arbitrary, has the advantage of bringing together such words as nearly resemble each other: and it appears most likely to be subservient to the purposes of future investigation, to employ an imitation of an alphabetical order, or an artificial

alphabet, founded upon the resemblance of the characters to those, of which the phonetic value was clearly and correctly determined by the late Mr. AKERBLAD; and to arrange the words, that are to be interpreted, according to their places in this artificial order; choosing, however, in each instance, not always the first character that enters into the composition of the word, but that which appears to be the most radical, or the most essential to its signification, or sometimes that which is merely the most readily ascertained or distinguished.

It is obvious that neither the numbers nor the names of months require to be admitted into this arrangement, their natural order being so much more simple and determinate: they are therefore placed at the beginning of the work.

If, on the one hand, the meagerness of this catalogue should be considered as somewhat humiliating, it must be remembered, on the other, that thirty years ago, not a single article of the list existed even in the imagination of the wildest enthusiast: and that within these ten years, a single date only was tolerably ascertained, out of about fifty which are here interpreted, and in many instances ascertained with astronomical precision.

It must still be confessed that notwithstanding all the efforts of the few well-qualified persons who have laboured in this field, it still remains extremely uncertain whether these Enchorial words can be properly said to belong to an ancient Coptic

language, or no: at any rate, the historical evidence of the antiquity of the original Coptic words collected by Wilkins, Lacroze, and Jablonsky, affords fuller demonstration of the truth than any thing hitherto obtained from Hieroglyphical literature: though some of the particles and some forms of grammatical construction do appear to coincide with the Hieroglyphical characters more nearly than those of any other language would do. But on the whole, I have little to add to the opinion which I published in a letter to M. Silvestre de Sacy, dated October, 1814. *Mus. Crit.*

“The remark of Varro upon the Egyptian language is even more correctly applicable to this inscription [on the pillar of Rosetta], than to the Coptic; that is, that the nouns are the same in all the cases. Aëtos Aëtos, for example, is Aëtos the son of Aëtos; Mptolomeos, Mptolomeos, Ptolemy the son of Ptolemy: and indeed we sometimes find the same relation similarly expressed in the Coptic; thus, NIUDAS SIMON, Jo. xiii. 26, Judas the son of Simon. Verbs are scarcely distinguished from participles or from nouns, in the Coptic, and still less in this inscription. The Copts had their articles, which they used nearly as the French, or rather as the Italians; in the inscription there is [rarely] a definite article [p or P] in the singular, and the prefix, which assists in the formation of the plural, may represent either the definite or the indefinite article, but seems to resemble the latter rather than

the former. The prefix M of the Copts, which cannot be translated, is frequently found in the inscription, with the same indifference as to the sense: [representing apparently a part of the royal ring.] In short, we may venture to assert, that this language is formed entirely on the model of the Hieroglyphics, and that the rules of grammar, which are almost superfluous in Coptic, would here be totally inapplicable. [Perhaps the strongest coincidence of the old Egyptian with the Coptic is that of the article masculine, which occurs in many places in the same form with some of the characters representing a P; characters not easily recognised in the pillar of Rosetta, but more lately identified in several manuscripts by Professor Ungarter as well as by myself. We also often find the passive tense expressed as in Coptic by the M, followed by F, *him as it.*.]”

It was in a subsequent letter dated August, 1821, and addressed to the Archduke John of Austria, that I first made known the original identity of the different systems of writing employed by the old Egyptians, observing that “A loose imitation of the Hieroglyphical characters may even be traced by means of the intermediate steps in the Enchorial name of Ptolemy, which is the only proper name that remains among the Hieroglyphics of the stone at Rosetta.” The same comparison I afterwards extended to the name Berenice: and it is well known how much further M. Champollion has since had the ingenuity and good fortune to carry it.

It deserves to be mentioned as an encouraging circumstance for the application of the Hieroglyphical literature to the subject of chronology, that a German Professor as well as myself had recognised in an inscription found near Cosseir, published at Cairo by Mr. Burton, the names of three Persian kings, with dates confirming the testimony of the Greek chronologers, and which seem to be the same that M. Champollion has since mentioned in one of his letters from Egypt, with a similar interpretation.

I have reprinted, from the *Quarterly Journal*, as an illustration of this subject of chronology, an enumeration of the principal events mentioned by the astronomer Ptolemy and his commentators, with a mathematical determination of the times of their occurrence, so accurate and indisputable, as to remove all scepticism respecting the precision not only of these epochs, but of many others which are connected with them by a similar train of evidence and reasoning.

The dates are principally referred to the exact instants of the true equinoxes or solstices of the year concerned, in a manner suggested by the mean equinoctial time of Mr. Herschel, which supersedes every artificial regulation of the length of the year.

The words have all been accurately compared with the original documents, except the last 16 pages, which have been taken of necessity from the rough copy.

i. ASTRONOMICAL CHRONOLOGY of EGYPT, deduced from
PTOLEMY, and his Commentators.

Year

1 of the canicular cycle, called by Theon, (MS. "2390") as cited by Larcher and Champollion Figeac, the epoch of *Menophres*, is ascertained by the testimony of Censorinus, chapters 18 and 21; he says that the 986th year of Nabonassar, in which he wrote, was the 100th of the canicular cycle of 1461 Egyptian years: the 1st year of that cycle, which may be called the 1462d of the preceding cycle, was consequently the 887th of Nabonassar, and the 1st of Nabonassar the 576th of that cycle, which began 575 Egyptian years before the epoch of Nabonassar, or as many tropical years wanting 139.3 days; and, this epoch having been determined to be ☉—7467—30.4^a (Collections for April, 1828), in true equinoctial time, the date was nearly

$$\odot - 1321^{\circ} + 108.9^{\circ}.$$

This determination is very simply and directly obtained from a comparison of the mean motions of Saturn and Jupiter, which agree perfectly with those of the modern tables, so as to make it impossible that they could belong to any other year than that which is assigned: the early eclipses, computed by Ideler and others, afford us still more precise confirmations of the dates.

It appears from Censorinus, that the canicular period began when the 1st Thoth was the 20th July. The number of years allotted to it seems to have been very simply deduced from the supposed length of the true year, as consisting of 365½ days, without any knowledge of the distinction between the tropical and the sidereal year: and it commenced when the apparent heliacal rising of Sirius was on the first day of the Egyptian year; the sun being supposed to be about ten degrees below the horizon. Professor Ideler has shown (Halma's Ptolemy III., p. 31, 38) that this occurred on the 1 Thoth in — 1321 as well as in + 139, exactly at the interval of 1460 tropical years; but that in + 1599 it must have happened about two days later: and he very truly observes, that there was nothing in this phenomenon that could serve to establish or to correct the supposed length of the year, deduced, as it must have been, from the regular return of the seasons.

The nature of the heliacal rising of the stars is illustrated by a passage of Geminus (Halma, p. 57). "The heliacal risings of the stars are either true or apparent; the true are when the sun and star are at the same instant on the horizon;

Year

but these are not visible, on account of the strength of the sun's light. The sun, however, moving gradually among the stars from west to east, the given star will rise every morning afterwards a little more and more before the sun; when it has become so remote from it as to be visible, the star is said to be at its apparent heliacal rising: and in this manner the risings are predicted and are observed." "It is a vulgar prejudice," he continues, (p. 67,) "to suppose that the rising and setting of the stars have any influence on the atmosphere: they are far too remote for the clouds to come within their reach. The weather has been observed at certain times of the year, and the places of the sun at these times having been noted, the rising and setting of the stars have been employed as marking those places and those seasons only: and a lighted beacon might as well be called the cause of a war, as the appearance of the stars the cause of a change of weather. And since the sun has been about 40 days in the neighbourhood of the tropic, about the time of the rising of the dog star, the coincidence serves to mark the hottest time of the year, without giving the dog star any claim to be the cause of heat: and in fact it is the time of the apparent heliacal rising that we remark: not that of the true rising, as it ought to be, if any immediate operation of the stars were concerned."

Mr. Champollion Figeac has attempted to go back to the era of Menophres, in order to bring down from it, by the testimony of miscellaneous authors respecting some facts of very high antiquity, the dates of the series of reigns enumerated by Manetho. But unless we prefer these authorities to that of Manetho himself, we gain nothing by this substitution. The name of "Menophres" cannot be identified with any kind of certainty among Manetho's kings: while the date of the reign of Darius is as well ascertained as that of the accession of Lewis the 14th: and this reign belongs as clearly to Manetho's 27th dynasty, as to Ptolemy's records of eclipses.

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1, Thoth (I.) 1; true noon at Alexandria. This is the general epoch of Ptolemy's tables, except those of the stars, which are reduced to the first year of Antonine. His mean solar time is reckoned from the true time of this epoch.

In order to proceed with regularity in the computation of the correct date of the epoch, it will be necessary to anticipate some of the observations of Hipparchus: premising also a table of the length of the true tropical year, beginning from the reign of Nabonassar, according to the numbers lately employed by Mr. Poisson, which afford us, for any number x of years beginning about this time, $365.2423854x$ —

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.000000033275², for the days that they contain. Hence, if we include in the variation that of the time of the true equinox, as shewn in the Supplement to the Nautical Almanac for 1828, we obtain the number of days wanting in the Egyptian years.

Egyptian years.	Days wanting of m. tr. years.		Corr. of true E.	Sum.
100	24.23854	(— .000333	— .01)	— .010
200	48.47708	.001331	.05	.051
300	72.71562	.002995	.07	.073
400	96.95416	.005324	.09	.095
500	121.19270	.008319	.12	.128
600	145.43124	.011979	.15	.162
700	169.66998	.016304	.17	.186
800	193.90832	.021296	.18	.201
900	218.14686	.026955	.19	.217
1000	242.38540	.033100	.20	.233
2000	484.77080	.133100	.20	.333
2500	605.96350	.207975	.19	.398

The principal observations of the vernal equinox, made by Hipparchus, were in the years

602, Mechir 27, 2h. before N.; 601^v 175.917^d—145.512^d.

613, Mechir 29, 12h.; 612^v 178.5^d —148.176^d.

620, Phamenoth 1, 6h.; 619^v 180.25^d —149.870^d.

The first gives 30.405, the second 30.324, and the third 30.389, for the time of the vernal equinox in the first year of Nabonassar: the mean being 30.366. But the two latter observations being confirmed by their coincidence with those of the intervening equinoxes, they must be allowed to preponderate in some small degree, and we must call the most probable mean about 30.360, and the epoch

$$\odot - 746^v - 30.36^d.$$

It can hardly be supposed, however, that this number is much more decidedly accurate than 30.40; but some further corrections might possibly be obtained from the early eclipses, if greater precision were of any importance.

1, Paophi (II.) 1, at 9½h., was consequently the eq. $\odot - 746^v$.

27, Thoth (I.) 29, 2½ hours before midnight at Babylon was the middle of a total lunar eclipse, which lasted in the whole four hours. (Ptolemy, p. 95, Éd. B. p. 244, H.) The interval is 26 E. y. 28½ days, allowing for the difference of longitude; the days wanting 6.29; and the whole time elapsed 26^v 22.15^d, making $\odot - 720^v - 8.21^d$.

Ideler has computed the time of this eclipse from Mayer's tables, and finds the beginning a minute later, the end six

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minutes earlier than the observation recorded by Ptolemy. Bürg's tables agree much less accurately : but still later astronomers have corrected the node nearly in the manner that Ideler has suggested. The sun's true longitude is made by Ptolemy $854^{\circ} 30'$.

" This was the 1st year of Mardoc Empadus."

- 28, Thoth (I.) 18, at the midnight of Babylon, was the middle of a lunar eclipse of three digits. (p. 95, B. p. 245, H.) Now, 27 E. y. 17.46^d are 27 eq. y. 10.93^d ; whence we have

$$\odot - 719^y - 19.4^d$$

Ideler makes the middle 48 minutes earlier than the recorded time, and the magnitude only $1\frac{1}{2}$ digit. (H. IV. 172.)

- 28, Phamenoth (VII.) 15, $3\frac{1}{2}$ h. before midnight at Babylon, somewhat more than 6 digits on the moon's northern limb were eclipsed. (p. 95, B. p. 245, H.) The date is 176.7^d later than that of the preceding observation, or $\odot - 719^y + 157.3^d$.

Ideler finds the time assigned to the middle, 12 minutes too early.

- 127, Athyr (III.) 27, 17h. true Alexandrian time, $16\frac{1}{2}$ h. mean time, reckoned from the epoch of the tables, the middle of an eclipse of 3 digits on the moon's southern limb was observed at Babylon. (p. 125, B. p. 340, H.) Now 126 E. y. 86.7^d require a correction of 30.52^d , leaving $126^y 56.18^d$, which makes

$$\odot - 620^y + 25.8^d$$

Ideler finds the middle 1h. 4m. earlier, and the magnitude only $1\frac{1}{2}$ digit.

The year was the 5th of Nabopolassar, consequently the 1st of Nabopolassar was the 123rd of Nabonassar.

- 219, 1st Cambyses. See 225.

- 225, Phamenoth (VII.) 17, 1 hour before midnight at Babylon, the moon was eclipsed half a diameter on the northern limb, (p. 125, B. p. 346, H.) For 224 E. y. 6m. 14 days, the correction is 54.24^d , leaving 142.16 :

$$\odot - 522^y + 111.8^d$$

Ideler makes the time of the middle $11\frac{1}{2}$ h. ; the magnitude as observed.

This year was the 7th of Cambyses; whence the 1st of Cambyses was the 219th of Nabonassar.

- 246, Epiphi (XI.) 28, $10\frac{1}{2}$ h., Alexandrian time, the moon eclipsed $\frac{1}{4}$ of a diameter on the south side, according to the records employed by Hipparchus : the moon being near the apogee. The correction is 59.56^d , for 246 E. years, of which the interval wants 37.36^d .

$$\odot - 500^y - 127.2^d$$

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P. 102, B. p. 269, H. Ptolemy observes that the date is 218 E. y. 309d. 23h. 12m. after the eclipse in the second year of Mardoc Empadus. Ideler finds the middle 12 minutes later than the observation, and the magnitude 2 digits only.

The year was the 20th of Darius, the successor of Cambyzes; whence the last of Cambyzes must have been the 226th of Nabonassar, which was also the eighth of Cambyzes.

257, Tybi (V.) 3, 10h. 30m. true time at Alexandria, or 10h. 15m. mean time reckoned from the epoch, the moon was eclipsed 3 digits (p. 102, B. p. 267, H.): the 31st Darius I. Correction, 61.99^d. ☉ —490^v. +30.09^d.

Ideler makes the middle 35 minutes earlier, the magnitude 1 digit (H. IV. p. 177).

316, Phamenoth (VII.) 20-21, (p. 62, B. p. 162, H.) The summer solstice, roughly observed by Meton and Euctemon, is recorded as having occurred when Apseudes was archon of Athens, in the morning of the 21st Phamenoth: from this observation to that of Aristarchus in the 50th year of the first period of Calippus, according to Aristarchus himself, there were 152 years; and this 50th year was the 44th from the death of Alexander: it was 419 years earlier than that of Ptolemy made in the 463rd year after Alexander: so that from Meton to Ptolemy there were 571 years. Now the 476th of Nabonassar is called the 52nd from the death of Alexander (p. 252, B.); and the 468th would be the 44th; whence, deducting 152, we have 316; and the correction 76.27^d, giving ☉ —431^v + 94.12^d.

The interval between the vernal equinox and the solstice, as assigned by Hipparchus and Ptolemy, was 94½ days: at present it is 92.9.

The first year of Calippus must have been *about* the 419th of Nabonassar. See 547.

The names of the archons, mentioned by Ptolemy, are found in their proper places in the Anonymous Catalogue of the Olympiads, not improbably compiled by Africanus, and published in Scaliger's Eusebius.

366, Thoth, (I.) 26-7, (p. 105, B. p. 275, H.) According to Hipparchus, a lunar eclipse was observed at Babylon, of which the middle was apparently 18½ hours, "correctly" 18½, after the Alexandrian noon of the 26th Thoth. ☉ —381^v — 92.98^d.

This was in the 6th Athenian month Posideon, near the winter solstice: Phanostratus being archon.

366, Phamenoth (VII.) 24, (p. 105, B. p. 276, H.) A lunar

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eclipse observed at Babylon; the middle at 8h. 15m. Alexandrian mean time apparently; but correctly at 7h. 50m.: the whole duration about 3 hours. ☉ —381^v+84.⁵⁸.

Phanostratus was still archon: the month being Scirrhophorion, which was the 12th of the Athenian year, preceding the summer solstice.

Both these eclipses are mentioned in the Catalogue of the Olympiads, as having occurred in the 394th Olympic year, which must therefore have commenced about ☉ —382^v+94^d,

and ended about ☉ —381^v+94^d: and, deducting 393, the first Olympic year began ☉ 775^v+94^d: so that we may find

the equinoctial year by deducting 776 from the Olympic year, and adding 776 to the equinoctial date at midsummer, we have the corresponding Olympic year, which begins about that solstice: for instance, at the midsummer of 1828, we have the beginning of the Olympic year 2604: or, according to the *Connaissance des Temps*, in July, 1828; and indeed Ptolemy mentions a solstice as occurring towards the end of an Athenian year.

367, Thoth (I.) 16, (p. 106, B. p. 278, H.) The middle of a lunar eclipse observed, at Babylon, at 10h. 10m. apparent, or 9h. 50m. correct Alexandrian time: the interval being 366 E. y. 15.4 days: correction 88.62^d. ☉ —380^v—103.⁵⁸.

This was in the month Posideon the earlier, Evander being archon at Athens.

418. The first year of the first period of Calippus. The Catalogue of the Olympiads, CXII. 2, has the "Battle of Arbela: beginning of the periods of Calippus of Cyzicum." The year of Calippus probably began with the Olympic or Athenian year: and the 50th ended in 468; consequently the first ended in 419. See 597.

425, Thoth 1. The first year after the death of Alexander; begins. See 316. 552. ☉ —322^v—133.⁵⁸.

438. The first year of the "Chaldean era."—See 504. Of this era little or nothing more is known.

454, Paophi (II.) 16, (p. 171, B. vol. 2, p. 26, H.) Timocharis writes that he observed at Alexandria, in the 36th year of the first period of Calippus, on the 25th of Posideon, at the beginning of the 10th hour of the night, that the moon exactly touched, with her northernmost point, the northern star in the forehead of the scorpion: the longitude of the star, reckoned from the autumnal equinox, being 32°, and its latitude

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- 1° 20' N. The year was the 454th of Nabonassar, the days elapsed 45.62: the correction 109.69, giving ☉ —293^y—94.43^d.
- 154, Tybi (V.) 5, (p. 170, B. vol. 2, p. 23, H.) Timocharis writes that he observed at Alexandria, in the 36th year of the first period of Calippus, the 15th of Elaphebolion, at the beginning of the 3rd hour of the night, that the moon touched Spica with her eastern limb, the star cutting off exactly one third of a diameter on the north: the year being the 454th of Nabonassar: the star's longitude from the tropic of Cancer being 82° 20'; its latitude 2° south: the time Tybi 5, 8h. ☉ —293^y—15.72^d.
- 164, The first year of Dionysius. See 476..507. This astronomer named his months from the signs of the zodiac, and of course employed the true length of the year, as far as it was ascertained. He is said to have allotted to it 365d. 5h. 49m.; and to have made it begin the 26th June; but perhaps without any very good authority; for his determination of the year could scarcely have been unknown to Ptolemy. This was the first year of Ptolemy Philadelphus.
- 465, Athyr (III.) 29, (p. 169, B. vol. 2, p. 21, H.) Timocharis writes that he observed in Alexandria, the 47th year of the first Calippic period of 76 years, on the 8th of Anthesterion, or the 29th of the Egyptian month Athyr, 3½ hours before midnight, the moon in 8 0° 20'; her southern half occulted the following third or half of the Pleiades: the extremity of the Pleiades being in ♈ 29½°, and in nearly 3° 2' N. lat. ☉ —282^y—54.35^d.
- 466, Thoth (I.) 7, (p. 170, B. vol. 2, p. 24, H.) Timocharis continues, that in the 48th year of the same Calippic period of 76 years, on the 26th of Pyanepsion, which was the 7th of Thoth, about 14½ h., the moon, just after her rising, touched the star Spica at her northernmost limb: the latitude of the star was 2° S.; its longitude 172½°. These two observations of Spica give the precession 10' in 12 years, as they ought to do, according to more modern experience. ☉ —281^y—136.34^d.
- 468, (p. 62, 63, B. p. 162, 163, H.) Aristarchus observed the summer solstice at the end of the 50th year of the first Calippic period; that is, according to Hipparchus, 152 years after Meton and Euctemon, or in the 44th from the death of Alexander, which was the year 468 of Nabonassar. See 316. About ☉ —279^y+94^d.
- 476, Athyr (III.) 20, (p. 252, B. vol. 2, p. 226, H.) In Dionysius's 13th year, the 26th of his month Aegon, the planet Mars came close to the northernmost star in the forehead of

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the scorpion; this was in the 52nd year after the death of Alexander, or the 476th of Nabonassar; the 20-21st of the Egyptian month Athyr, toward sunrise: the star being in η $2^{\circ} 15'$.

\odot — $271^{\circ} - 65.6^{\circ}$
 Υ

- 476, Mesore (XII.) 17. (p. 242, B. vol. 2, p. 205, H. Timocharis records an observation made in the 13th year of Philadelphus, on the 17-18th of Mesore; Venus passed exactly over the star opposite to the forerunner of Vindemiator, which is the star following the star at the end of the southern wing of Virgo, the year being the 467th of Nabonassar; the time near sunrise.

\odot — $271^{\circ} + 201.2^{\circ}$
 Υ

It follows that the first year of Philadelphus was the 464th of Nabonassar, or the 40th after Alexander. The astronomers seem not to have continued to date from the epoch of Ptolemy Soter so long as the medals.

- 484, Thoth (I.) 18. (P. 237, B. vol. 2, p. 187, H.) In the 21st year of the era of Dionysius, which was the 484th of Nabonassar, on the 22d of the month which he calls Scorpion, or the 18-19th of the Egyptian month Thoth, in the morning: the planet Mercury was at the distance of the moon's diameter from a line passing through the northern and the middle star in the Scorpion's forehead, and was two diameters to the north of the northernmost.

\odot — $263^{\circ} - 129.2^{\circ}$
 Υ

- 486, Choeac (IV.) 17. (p. 231, B. vol. 2, p. 168, H.) In the year called the 23d of Dionysius, the 27th of Hydron, the planet Mercury was three diameters of the moon to the northwards of the bright star in the tail of Capricorn. The year was the 486th of Nabonassar; Choeac 17-18, in the morning.

\odot — $261^{\circ} - 41.6^{\circ}$
 Υ

- 486, Phamenoth (VII.) (p. 232, B. vol. 2, p. 169, H.) In the 23rd year of Dionysius, the 4th of Tauron, in the evening, Mercury was at the distance of 3 moons from the line drawn through the bull's horns, or in γ $23^{\circ} 2'$; the year being the 486th of Nabonassar: the mean sun being in γ $29\frac{1}{2}^{\circ}$: the time was "Phamenoth, the evening of the 30th to the 1st:" this must have been the evening between the 30th of Mechir and the 1st of Phamenoth, in order that the sun's longitude may have been less than 30° : or

\odot — $261^{\circ} + 31.1^{\circ}$
 Υ

- 486, Payni (X.) 30. (p. 232, B. vol. 2, p. 170, H.) In the 24th of Dionysius, the 28th of Leonton, in the evening; Mercury preceded Spica, according to Hipparchus's reckoning, a little more than 3° ; being in $19\frac{1}{2}^{\circ}$ of μ

\odot — $261^{\circ} + 15.1^{\circ}$
 Υ

- 491, Pharmuthi (VIII.) 5. (p. 232, B. vol. 2, p. 169, H.) In the 28th year of Dionysius, the 7th of Didymon in the evening,

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Mercury was in a line with the heads of the Twins, $1\frac{1}{2}$ moons to the south of the southernmost, or in π $29^{\circ} 20'$.

$$\odot -256^{\circ} + 65.39^{\text{d}}.$$

- 504, Thoth (I.) 27. (p. 232, B. vol. 2, p. 171, H.) In the 67th year according to the Chaldeans, on the 5th of Apellaeus, Mercury was in η $2^{\circ} 20'$: this was the 27-8th of Thoth, 504 N. towards the morning.

$$\odot -243^{\circ} - 125.55^{\text{d}}.$$

Hence the first Chaldean year must have been the 438th of Nabonassar. Apellaeus is the second of the Macedonian months; and if Dios the first had 30 days, this Macedonian year must have begun about $159\frac{1}{2}$ days before the vernal equinox; if 29, $158\frac{1}{2}$.

- 507, Epiphi (XI.) 17. (p. 261, B. vol. 2, p. 263, H.) In the 47th year of Dionysius, the 10th of Parthenon, Jupiter eclipsed the star called the southern ass, near the nebula of Cancer, in ϖ $11^{\circ} 20'$, the 17-18th of Epiphi in the morning, the 83d year after the death of Alexander.

$$\odot -240^{\circ} + 163.82^{\text{d}}.$$

- 512, Thoth (I.) 9. (p. 232, B. vol. 2, p. 170, H.) In the 75th year according to the Chaldeans, the 14th of Dios, Mercury was above the southern star of Libra, half a cubit, or in ϖ $14^{\circ} 6'$: this was the 512th of Nabonassar, the 9-10th of Thoth in the morning.

$$\odot -235^{\circ} - 145.39^{\text{d}}.$$

The 1st of Dios and of the Macedonian year, was here consequently about $158\frac{1}{2}$ days before the equinox: so that if Dios had 29 days, there were exactly 8 correct years from the beginning of the 67th to that of the 75th Chaldean year. See 504.

- 519, Tybi (V.) 14. (p. 269, B. vol. 2, p. 288, H.) In the 82d year of the Chaldeans, the 5th of Xanthicus, in the evening, Saturn was below the southern shoulder of the Virgin 4 digits: this was in the evening of the "12 Tybi, the 519th of Nabonassar;" but, for 12, Ideler and Halma read 14.

$$\odot -228^{\circ} - 22.38^{\text{d}}.$$

If the five Macedonian months preceding Xanthicus contained 147 days, the 5th of this month was the 152d of the year, which must have begun $173\frac{1}{2}^{\text{d}}$ before the vernal equinox, instead of $158\frac{1}{2}$; that is, 15 days earlier than in the year 512.

- 547, Mesore (XII.) 16. (p. 106, B. p. 279, H.) An eclipse of the moon, quoted by Hipparchus, was observed at Alexandria, in the 54th year of the second Calippic period, on the 16th of the Egyptian month Mesore: the middle was $5\frac{1}{2}$ hours before midnight, $546^{\circ} 345^{\text{d}} 6\frac{1}{2}^{\text{h}}$ from the epoch.

$$\odot -200^{\circ} + 182.74^{\text{d}}.$$

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The 51st year of this Calippic period *began* therefore about the 9th Egyptian month of 544 N., that is, soon after the summer solstice of that year; which was 76 years later than 468, the date of the solstice observed by Hipparchus, at the end of the 50th Calippic year of the first period: the beginning of which was 50 years earlier, or in 418 of Nabonassar.

- 548, Mechir (VI.) 9. (p. 106, B. p. 280, H.) In the 55th year of the same period, the middle of a total lunar eclipse was $547^{\circ} 158^{\text{d}} 13\frac{1}{2}^{\text{h}}$ after the epoch, or ☉ —199^r—4.2^r.

The interval from the last eclipse, according to Hipparchus, was $178^{\text{d}} 6^{\text{h}}$; according to Ptolemy, $178^{\text{d}} 6^{\text{h}} 50^{\text{m}}$.

- 548, Mesore (XII.) 5. (p. 106, B. p. 281, H.) A second total eclipse of the moon occurred in the same 55th year of the second Calippic period, on the 5th of Mesore: the middle, according to Hipparchus, was at $14\frac{1}{2}$, simply; or accurately, reckoning by mean time, at $13\frac{3}{4}^{\text{h}}$, giving $547^{\circ} 334^{\text{d}} 13\frac{3}{4}^{\text{h}}$ from the epoch, and an interval of $176^{\text{d}} \frac{2}{3}^{\text{h}}$ from the time of the preceding eclipse, that is, ☉ —199^r+171.7^m

There can be no ambiguity respecting the succession of the first and third of these eclipses, which happened at the distance of a lunar year from each other, and which must naturally have happened in two successive years of any system of chronology. But it is much less intelligible, that the second eclipse should be referred to the latter rather than the former of the Calippic years, which must be supposed to have begun about 94^{d} after the vernal equinox of —199, while the eclipse happened a few days before the equinox; though certainly in the same Egyptian year. There cannot well be an error in the manuscripts; because the years are expressly called the same.

- 552, Mechir (VI.) 18. The date of the Pillar of Rosetta. The 476th of Nabonassar being the 13th of Philadelphus, the 38th, or last of this prince must have been the 501st N.; the 25th of Evergetes the 526th; the 17th of Philopator the 543d, and the 9th of Epiphanes the 552d. ☉ —195^r+4.2^r

The same inscription bears the date of the 4th of Xanthicus, which was probably the 151st of the Macedonian year, and the beginning of this year was about 154 days before the vernal equinox: while in 512, that is 40 years before, it had begun 158 days before the equinox: the difference amounting but to 4 days, which is probably less than the error that would attend any other date that could be substituted: and Mr. St. Martin's attempt to prove, that the year of the young

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king began with the 15th of his father, appears to be completely unsuccessful. Dr. Young seems to have been too hasty in allowing the opinion of this ingenious antiquary to influence his dates of the reigns of the Ptolemies in this particular. (Discoveries, p. 143.)

The perfect agreement of the Macedonian year, at least as observed by the "Chaldeans," in 504 and 512 of Nabonassar, with the true tropical year, leads us at once to suppose, that they must have retained the very ancient mode of intercalation which consisted in inserting three months in each "octaëterid:" and the example of the year 519, when the Macedonian year began 15 days earlier than it must have done in 520, shews that there must have been an intercalary month at the end of 519, though there seems to be but 26 days left for it. The precise order of the intercalations has not been fully explained in any good authority: and it is certain that it must have varied greatly among the different nations of the Greeks: for we have the direct testimony of several historians, and particularly of a letter of Philip, quoted by Demosthenes, to prove that the Macedonian names of the months were employed with considerable variations in Macedon and at Corinth. But the best account of these periods is found in Geminus, the author of the Introduction to the Phenomena. (Halma's Ptolemy, vol. 3, p. 44.)

"The first chronological period employed by the ancients was the Octaëterid, which contains 99 months, 3 of them intercalary, and 2924 days. The solar year containing 365½ days, and the lunar 354, they observed, that the lunar year was 11½ days shorter than the solar, and they inquired what multiple of this time would give them complete months. Now, 8 times 11½ are 90 days, or 3 months: and these months they introduced in the 3d, 5th, and 8th years of each cycle: leaving two years unaltered between two of the pairs of intercalations, and one between the other pair: and since two lunar months make 59 days, they reckoned the months alternately of 29 and 30 days, or deficient and complete, as they were called.

"The octaëterid, thus constituted, agreed sufficiently well with the course of the sun, but not so accurately with that of the moon: for the true month consists of $\frac{1}{3}$ of a day more than 29½, so that the 99 true months made 2923½ days: while the 8 solar years gave only 2922 days: and the lunar period was a day and a half greater than the solar, two octaëterids wanting 3 days of the corresponding 198 months: of course, in 20 octaëterids, the difference amounted to a month; and it was necessary to omit an intercalary month once in 160 years, and to make only 29 instead of 30 intercalations in that period.

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"These proportions, however, are still in want of further correction, and instead of omitting an intercalation in 20 octaëterids, it is more accurate to omit one in 19: and instead of 3×19 or 57 intercalations in this time, to make only 56, that is 7 in each period of 19 years.

"On this last correction the periods of [Meton,] Euctemon, Philippus, and Calippus, were founded. They first took the solar year as containing $365 \frac{1}{4}$ days, making 6940 days in 19 years, and of the 235 months in this period they made 125 complete and 110 defective; the complete and defective months not being always alternate: and 110 being [about] the 63d part of 6940, they left out one day of a complete month every 63d day of the period. Calippus afterwards found that the year, thus measured, was $\frac{1}{78}$ of a day too short: he therefore established a period of 76 years, in which he corrected the error by dividing it into 940 months, of which 28 are intercalary; the whole containing 27759 days."

This arrangement of Calippus was admirably adapted for preserving the order of the true lunar months: but it must have deviated very considerably from that of the solar years; and we have no positive evidence of the manner in which the seven intercalary months were distributed among the 19 years into which each quarter of the period was divided.

The same period of nineteen years is still of considerable use in modern chronology: for in the present century, if we divide the date of the Christian year by 19, multiply the remainder by 11, and divide by 30; the last remainder will be the EPACT, or the moon's supposed age on the first of January; and the former remainder, increased by 1, will give the GOLDEN NUMBER. Thus in 1828, the golden number is 5, and the epact 14.

But to return to the Pillar of Rosetta; it is perfectly true, that the agreement of the two dates would be more satisfactory, according to the evidence of 504 and 502 N. if we supposed the time 3 years earlier, as Mr. St. Martin has done. For at those dates the Macedonian year began 158 days before the vernal equinox; and if it had done the same in 552, as we should expect, the date would have been the 8th of Xanthicus: in 551, since an intercalation must have intervened, as in 519, the date of the same Egyptian day would have been 19 days later, or the 27th; the year before, the 16th; and in 549, probably about the 5th of Xanthicus, instead of the 4th. But this analogy is by no means sufficient to make it probable, that the real 6th year of Epiphanes should have been called the 9th: and we may oppose to it the direct inference from the later date of the year 519, in which the 5th of Xanthicus was 22 days before

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the vernal equinox, and according to the regular observance of the octaëterid, this must probably have happened again in the year 551: and to the 5th of Xanthicus in 552 there must have been $354 + 29 = 383$ days, or 18 days above the solar year: which deducted from 22, leaves four days for the date of the 5th of Xanthicus before the vernal equinox, or 5 days for that of the 4th: while the Egyptian date of Ptolemy gives us $4\frac{1}{2}$: and no greater perfection can reasonably be descried in such a coincidence: indeed we have only to suppose the intercalary month to have contained 30 days, which is perfectly admissible, to have the 4th of Xanthicus, instead of the 5th, for the synonym of the 18th of Mechir.

The knowledge, which we have thus acquired of the Macedonian calendar, will enable us to form a satisfactory estimation at least, if not a certain demonstration of the date of the death of Alexander, which was clearly in the Egyptian year 424 of Nabonassar, and which, as Plutarch informs us, on the authority of the official journal of his illness, happened on the 28th of the month Daesius, which was the eighth month of the year, and the day the 234th. Now, if the Macedonian year began 168 days before the vernal equinox of 504, it probably did the same in 424, and the former year beginning about $\odot - 243^y - 158^d$, the latter must have begun about $\odot - 323^y - 158^d$, and the day in question must have been about $\odot - 323^y + 76^d$: that is, in the common language of chronologers, about the 9th of June, 324 B. C. This date agrees sufficiently well with the season of the year assigned by an ancient author, quoted by Mr. St. Martin, to the death of Diogenes, which is supposed to have happened on the same day with that of Alexander: but even if it was on the 22d of June, as Mr. St. Martin supposes, it could scarcely have been on his road to the Olympic games, that Diogenes died. The intercalary month this ingenious critic thinks the "Dioscorus" mentioned in the Maccabees. Plutarch tells us, that Alexander was born on the 6th of the month of Lous, which was the tenth of the Macedonian year; and this date agrees well enough with the story of Philip's receiving an account of a victory at the Olympic games, and of the birth of his son on the same day.

- 574, Phamenoth (VII.) 27. (p. 142, B. p. 389, H.) In the 7th year of Philometor, which is the 574th of Nabonassar, the 27-8th of Phamenoth, the moon was eclipsed to the extent of 7 digits on the northern limb; the interval from the epoch to the middle of the eclipse being $573^y 206^d 14^h$ mean time in Alexandria.

$$\odot - 173^y + 37.51^d.$$

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of Nabonassar.

The last year of Philopator having been 543 N., that of Epiphanes 567 N., the 7th of Philometor must have been 574 N.: so that the lengths of the reigns of these kings assigned by the chronologers is fully confirmed by the authority of Ptolemy, as well as by that of the manuscripts of the Cholchytæ still existing at Turin.

- 586, Mesore (XII.) 30. (p. 60, B. p. 156, H.) Hipparchus says that in the 17th year of the third Calippic period, the autumnal equinox was observed the 30th of Mesore, about sunset.

$$\odot -161^{\circ} + 187.9$$

The interval 187 days agrees with the direct observation of Ptolemy. (p. 72, B.)

The autumnal equinox of the first year of this period must have been in 570 N. We have already seen that Mesore 547 was in the 54th year of the second period, and Mesore 570 would have been in the 77th of that period, or the 1st of the succeeding.

- 589, Epagomenæ (XIII.) 1. (p. 60, B.) Three years afterwards, that is, in the year 20, the equinox was at, on the 1st of the Epagomenæ in the morning,

$$\odot -158^{\circ} + 186.9$$

- 590, Epagomenæ (XIII.) 1. In the 21st year the equinox was observed at the 6th hour.

$$\odot -157^{\circ} + 186.9$$

- 601, Epagomenæ (XIII.) 3-4; after 11 years, in the 32d year of the period, the autumnal equinox was observed at midnight, the 178th year after Alexander, 285 years before the 9th of Athyr in 463 after Alexander: the observation was made with great care.

$$\odot -146^{\circ} + 186.87$$

- 602, Mechir (VI.) 27. (p. 62, B. p. 154, H.) Hipparchus says, that the vernal equinox was very accurately observed in the 32d year of the third period of Calippus, on the 27th of Mechir in the morning, about the 5th hour: the year being the 178th after the death of Alexander, which is the 602d of Nabonassar.

$$\odot -145^{\circ} + .05$$

Ptolemy says that this observation was 285 years before that of the 7 Pachon, 463 after Alexander: this must therefore have been subsequent to the autumnal equinox last mentioned, which he refers to the end of the same Egyptian year after the death of Alexander; and there must either have been a mistake in some of the numbers, or Ptolemy must have reckoned the year after the death of Alexander from the summer. The error has been already corrected by making the dates of the autumnal equinoxes from 586 to 601, a year earlier than would be inferred from the year of

gyptian year
Nabonassar.

Alexander: and it has been found that the date of the Calippic period becomes correct 686 N. We find also that both these equinoxes happened 285 Egyptian years and 70 days before those of Athyr (IV.) and Pachon (IX.) of the 3rd of Antonine, and this could only have been true, if one was at the end of 601, the other in the middle of 602.

2, (p. 61, B.) Hipparchus found the longitude of Spica $186^{\circ} 30'$.

12, Epagomenae (XIII.) 4. (p. 153, H.) After a year the autumnal equinox of Calippus's 33d year was on the 4th of the Epagomenae in the morning. ☉ $-145^{\circ} + 186.88^d$.

13, Mechir (VI.) { (p. 60, B.) The vernal equinox, according to Hipparchus, } ☉ -144.00° .
14, Mechir (VI.) { was observed very nearly at } ☉ -143.00° .
15, Mechir (VI.) { intervals of $365\frac{1}{4}$ days. } ☉ -142.00° .

15, Epagomenae (XIII.) 4. (p. 60, B. p. 153, H.) The autumnal equinox was observed in the evening. ☉ $-142^{\circ} + 186.9^d$.

16, Mechir (VI.) Vernal equinox. ☉ -141.00° .

17, Tybi (V.) 2. (p. 142, B. p. 390, H.) In the 37th year of the third Calippic period, the middle of a lunar eclipse observed at Rhodes, was $606^{\circ} 121^d 10^h 10^m$ after the epoch, both in apparent and in correct time, or ☉ $-140^{\circ} - 55.65^d$.

7, Mechir (VI.) (p. 60, B.) Vernal equinox. ☉ -140.00° .

3, Mechir (VI.) (p. 60, B. p. 156, H.) In the 43d year of the third Calippic period, the observation of the vernal equinox was made at midnight of the 29-30th of Mechir, agreeing with the time of the observation made 11 years before. ☉ $-134^{\circ} + 0.03^d$.

4. . 620, (p. 60.) The agreement of the equinoxes with the regular interval of about $365\frac{1}{4}$ days was observed in each of these years by Hipparchus, about ☉ -133.0° to ☉ -127.0° .

0, Phamenoth (VII.) 1. (p. 60, 63, B. p. 163, H.) The equinox was observed about sunset, that is $1\frac{1}{2}^d$. later than the observation made 7 years before, in the 43d year of the period. ☉ -127.00° .

0, (p. 167, B. vol. 2, p. 12, 13, H.) In the 50th year of the third Calippic period, the longitude of the Lion's heart, according to Hipparchus, was $29^{\circ} 50'$. Ptolemy made it $2^{\circ} 40'$ more in the 2d year of Antonine.

0, Epiphi (XI.) 16. (p. 111, B. p. 295, H.) Hipparchus found

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at the interval from the epoch of $619^{\circ} 314^d 17^h 50^m$, apparently, but accurately 45^m , the distance of the sun from the moon $86^{\circ} 15'$.

$$\odot - 127^{\circ} + 134.5'$$

621, Pharmuthi (VIII.) 11. (p. 112, B. p. 299, H.) Hipparchus relates, that he observed at Rhodes the true distance of the sun and moon, $313^{\circ} 42'$ very nearly, $620^{\circ} 219^d 18\frac{1}{2}^h$, apparently, but correctly 18^h , after the epoch

$$\odot - 126^{\circ} + 39.2'$$

621, Payni (X.) 17. (p. 114, B. p. 304, H.) In the same year, 197 after the death of Alexander, Hipparchus observed in Rhodes the moon's longitude 20° of Ω , both apparently and truly, for she had then no parallax in longitude: the time was $620^{\circ} 286^d 4^h$, apparently, but correctly $3\frac{1}{2}^h$. after the epoch.

$$\odot - 126^{\circ} + 105.4'$$

719. The first year of Augustus, (p. 79, B. p. 204, H.) From the 1 Augustus to the 17 Adrian, the interval is 161 Egyptian years: from the epoch to the 17 Adrian, 879: this year was therefore the 880th of Nabonassar, and the first of Augustus the 719th.

723. Hence the 5th of Augustus was the 723d of Nabonassar. It was in this year, as we are informed by the fragment of the emperor Heraclius, published in Dodwell's *Dissertationes Cyprianicae*, 1684, (p. 111.) that the Greeks of Alexandria adopted the Julian system of intercalation: and "the number of days added is found by dividing the number of years elapsed from the 5th of Augustus, and neglecting the remainder." This year began with the 28th, or rather the 29th of August, which was the 1st of Thoth: and in the August of the year *preceding* each bissextile, the Alexandrians reckoned 6 Epagomenae, instead of 5. In Halma's Ptolemy, vol. 3, p. 9, there is a note of Logothetes, from a manuscript in the king's library at Paris, which tells us that the *tetraeterids* of the Alexandrian year are reckoned from the beginning of the 6th year of Augustus: the bissextile having been introduced at the time of the taking of Alexandria by that emperor. See 1112.

The 1 Thoth 723 was

$$\odot - 24^{\circ} - 20'$$

$$= \odot - 25^{\circ} + 16'$$

This is about 27 days before the autumnal equinox. It has been generally admitted that the 1st Thoth of this year was the 29th of August. The words of Heraclius are, "the Alexandrians call the first month Thoth, which is

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September, comprehending three days of August:" and the 29th would give but two days of August, and would make the autumnal equinox the 25th or 26th of September. The calendar of the stars attributed to Ptolemy (Halma, v. 3, p. 21.) has, indeed, an interpolation of a Roman, after the 1st Thoth, "according to our date, the 29th of August:" and the autumnal equinox is marked on the 28th Thoth: the vernal the 26th of Phamenoth; the summer solstice the 1st Epiphi; the winter the 26th Choeac: agreeing sufficiently well with the reduction from Ptolemy; for 205 days from the 1st Thoth give us the 26th of Phamenoth. Logothetes, and the other later chronological fragments published by Halma, agree in making the 29th of August the 1st of Thoth.

340, Tybi (V.) 2. (p. 170, B. vol. 2, p. 22, H.) Agrippa relates that he observed in Bithynia, in the 12th year of Domitian, the 7th of "their month Metroüs," an occultation of the southern following part of the Pleiades; whence the true place of the moon is made $3^{\circ} 7' 8''$, the date being the 840th year of Nabonassar, 2d Tybi, $6\frac{1}{2}^h$ apparent time, $6\frac{1}{2}^h$ correct time.

$$\odot + 837 - 112.23^d.$$

The 1st of Domitian was therefore 829 N.

383, Athyr (III.) 13. (p. 332, H.) Ptolemy observed the moon's transit in the 20th of Adrian, the 13th Athyr, just before sunset, 5h. 50m. after noon: the altitude of her centre being $50^{\circ} 55'$; whence the parallax is found $50' 55''$: the interval from the epoch was apparently 882y. 72d. 5h. 50m., but correctly 5h. 20m.

$$\odot + 1367 - 171.69^d.$$

In this computation the latitude of Alexandria is made $30^{\circ} 58'$, instead of $31^{\circ} 12'$: and it is inconceivable how an error of such magnitude can have been committed by astronomers so numerous and so accurate as those of the school of Alexandria.

1112, Phamenoth (VII.) 6. (Theon, p. 264, 277, 281, B.) An eclipse of the moon was observed by Theon the commentator, $6\frac{1}{10}^h$ hours after noon of the 6th Phamenoth, or $7\frac{1}{10}^h$ hours apparent time: the moon being in $8^{\circ} 28' 15'' 10''$.

$$\odot + 3657 - 113.9^d.$$

This was "the 81st year of Diocletian, according to the Alexandrians, in the month of Athyr; but according to the Egyptians, the 81st year, in the month of Phamenoth." "The conjunction which took place in the month Thoth, was on the 24th, according to the tables, and reckoning back 97 for the difference of the years, we have the 22d

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of Nabonassar.

Payni of the preceding year for the Alexandrian date, since $24+365-97=389-97=292$." The Alexandrian year having been introduced in 723 of Nabonassar, we have $1112-723=389=4\times 97\frac{1}{4}$. And in the same manner the 6th Phamenoth, deducting 97 days, gives the 29th of Athyr, which was the Alexandrian time of the eclipse. The preceding conjunction was, according to the tables, on the 21st Mechir.

It follows that the years of Diocletian are found by deducting 1031 from those of Nabonassar, and that the first of Diocletian was 1032 of Nabonassar. Heraclius says that there were 313 from the 1 Augustus, to the 1 Diocletian, and $719+313=1032$.

We are informed in the same chapter of Theon, (p. 280,) that the "table of cities" gives the longitudes East from the "Fortunate islands;" and we are directed to take out of it the difference of the longitude of a given place from that of Alexandria, in order to find the time of that place.

In Heraclius's example of Alexandrian time for the 77th of Diocletian, the time reckoned from the 5th of Augustus is 385 years, or $4\times 96\frac{1}{4}$, and 96 days are deducted. P. 111. See 723.

1223, Athyr (III.) 21. (Halma, vol. 3, p. 11.) The 192d year of Diocletian, the 21st Athyr, the moon was observed by Thius at Athens to pass over Venus, in $13^{\circ}17'$, and 48° from the sun. This would be $\odot +477^{\circ}-24'$

But the longitude of Venus being 283° , that of the sun should have been 235° , or 331° , which it could not be 246 days before the equinox. The time must therefore have been Alexandrian, that is, 125 days later, or $\odot +477^{\circ}-12'$
 $= \odot +476^{\circ}+24'$

and the sun must have been behind Venus. The other observations of Thius are probably recorded in the same time.

1245, Pachon (IX.) 6. (Halma, vol. 3, p. 10.) Heliodorus observed in the 214th year of Diocletian, the 6-7th Pachon, the second hour of the night, Mars in perfect contact with Jupiter. The interval from the epoch was 1244^d and either 245.33^d, or 375.33^d. E. T. $\odot +496^{\circ}-34'$

or A. T. $\odot +496^{\circ}+91'$

1250, Mechir (VI.) 27. (Halma, vol. 3, p. 10.) Heliodorus observed in 219 of Diocletian, an occultation of the planet

Egyptian year
of Nabonassar.

Saturn by the moon, the 27-8th Mechir, a little after the 4th hour of the night, the middle being about 5 hours after sunset: the emersion was at the middle of the enlightened part of the moon.

Either E. T. ☉ +503^y—156.3^d.

or A. T. ☉ +503^y— 24.3^d.

1256, Thoth (I.) 30. (Halma, vol. 3. p. 11.) Thius observed the passage of Jupiter 3 digits to the North of Regulus, the 225th of Diocletian. The 133 days of intercalation make this the 163d day of the old Egyptian year, and the equinoctial date ☉ +509^y—182.0^d.

1256, Phamenoth (VII.) 15. (Halma, vol. 3, p. 11.) Thius found that the moon in 16½° 8 must have occulted the Hyades in the day time: 225 of Diocletian. ☉ +509^y—6.2^d.

1256, Payni (X.) 29. (Halma, vol. 3, p. 11.) Thius observed that soon after sunset the planet Mars was near to Jupiter 1 digit to the west: in the situation which the tables indicated for the 23d of the same month: the year was the 225th of Diocletian. ☉ +510^y+98.3^d.

1257, (Halma, vol. 3, p. 12.) In 226 after Diocletian, Thius found that Venus was 20 digits before Jupiter . . . and on the 29th. . . 10 digits behind him, in the same latitude: while the ephemerides made the conjunction on the 30th: Bouillaud says, of Mesore.

The year began in Alexandrian time ☉ +511^y—201^d.

the 30th Mesore, noon, ☉ +511^y+158^d.

DATES from the Catalogue of OLYMPIADS.

Olympiadic
year.

Solstitial date of
the beginning.

In Scaliger's edition of Eusebius, there is a Catalogue of the Olympiads, among the Collections not translated, which has every appearance of high authenticity: the author was acquainted with the principal astronomical occurrences which are mentioned by Ptolemy, and he has introduced many of them in their proper places, at intervals agreeing with those which are assigned by Ptolemy: he seems to have been a person of correct judgment, and he was a Christian, though too fond of recording fictitious prodigies. There is great reason to suppose that he was no other than Africanus, to whom Scaliger himself attributes the more meager catalogue of Olympic victors.

Olympiad
year.Solstitial day
the beginning.

Troy taken by the Greeks. See 692. The beginning
of Grecian history. About

☉ — 108

1. Establishment of the Olympic epoch. See 366 N.

☉ — 76

6. p. 313, Ol. II. 2. Birth of Romulus and Remus.

☉ — 77

23. Ol. VI. 3. "Rome founded according to some
authors."

25. Ol. VII. 1. Rome founded.

☉ — 77

This date is confirmed by Dionysius and others. Tarutius, the friend of Varro, as quoted by Plutarch, makes the birth of Romulus the 21st Thoth following the 23d Choeac, in the 1st year of the II^d Olympiad, and says, that Rome was founded the 9th Pharmuthi, VI. 3: but the Varronian era has not been generally considered as of high authority. Pharmuthi was about the autumnal equinox.

30. Ol. VIII. 2. The beginning of the era of "Nabassar."

☉ — 77

This Olympic year must have ended about ☉ — 746⁷ + 94^d, that is, at the first midsummer in the reign of Nabonassar: consequently, the first Olympic year should have begun 30 years earlier, or ☉ — 776⁷ + 94^d, or ☉ — 776⁷, and not ☉ — 775⁷.

Hence it appears that the beginning of the era of Nabonassar is here set down as belonging to the Olympic year which began soon after it, and not to the year which was nearly ended at that epoch.

55. p. 314, Ol. XIV. 3. The 1st year of Mardoc Empadus; an eclipse of the moon. See N. 27.

☉ — 77

The eclipse happened a little before the vernal equinox following this solstice, that is, ☉ — 720.

137. p. 315, Ol. XXXV. 1. Thales born.

☉ — 61

188. p. 316, Ol. XLVII. 4. Vaphres began to reign in Egypt.

☉ — 51

The article Egypt has 590 B. C.; which, expressed in astronomical language, is — 589.

191. Ol. XLVIII. 3. Foundation of the Pythian games. An eclipse of the sun foretold by Thales.

☉ — 51

Olympiadic
year.

Solstitial date of
the beginning.

Mr. Bailly makes the eclipse mentioned by Herodotus as foretold by Thales, 610, B.C. that is —609. Ph. Tr. 1811. Both these dates might have been in the reign of Alyattes: and *if* the story of Herodotus is true, Mr. Bailly's computations are sufficient to prove that the earlier date is correct; and that the eclipse here mentioned was not that of Herodotus. Pliny is the oldest author that has recorded this eclipse, in the reign of Halyattes, as having happened Ol. XLVIII. 4. Mr. Bailly makes it 30th Sept. 610, B.C., the sun's declination being $8''$: that is, \odot —609.07; the 167th Olympiadic year.

251. p. 318, Ol. LXIII. 3. Amasis dies, having reigned 55 years. Cambyzes conquers Egypt. \odot —525

254. Ol. LXIV. 2. The moon eclipsed in the 7th year of Cambyzes. \odot —522

This was 225 N. about 13 days after the solstice of —522; so that the Olympic games *must* have followed very shortly after the solstice.

275. Ol. LXIX. 3. The moon eclipsed, in the 20th of Darius Hystaspis. \odot —501

See 246 N.

344. p. 321, Ol. LXXXVI. 4. Apseudes being Archon, Meton, the son of Pausanias, erected a dial, and made known his cycle of 19 years. \odot —432

The solstice observed by Meton, while Apseudes was Archon, appears from Ptolemy to have been \odot —431, 94 days after the vernal equinox: and the Olympic year having begun soon after the solstice of —431, this observation must have been made at the *end* of the archonship of Apseudes: and we find, in Nabonassar 468, Aristarchus observed the summer solstice at the *end* of a Calippic year.

394. p. 324, Ol. XCIX. 2. Phanocrates being Archon, an eclipse of the moon in Posideon, and again in Scirophorion. \odot —382

The latter was only 10 days before the solstice of —381, which was near the end of this Olympic year: the former about the winter solstice, or the middle of the year. See N. 366.

Olympiad
year.Solstitial and
the beginning

395. Ol. XCIX. 3. Menander or Evander Archon. An eclipse of the moon in Posideon. About midwinter. See N. 367.
413. p. 326, Ol. CIV. 1. An eclipse of the sun.
415. Ol. CIV. 3. Tachos, king of Egypt, went through Arabia to meet Artaxerxes, who died this year, after a reign of 43 years.
417. Ol. CV. 1. The reign of Philip began; it lasted 24 years.
420. Ol. CV. 4. Alexander born. Some say a year later.
427. p. 327, Ol. CVII. 3. Nebtanebos, king of Egypt, abdicates, and flies into Ethiopia. Artaxerxes conquers the whole of Egypt.
441. p. 238, Ol. CXI. 1. Philip is killed, having reigned 24 years.
442. Ol. CXI. 2. Alexander crosses into Asia.
446. p. 329, Ol. CXII. 2. Alexandria founded; an eclipse of the moon; battle of Arbela; beginning of the periods of Calippus of Cyzicum.
452. Ol. CXIII. 4. Alexander marries Statira.
453. Ol. CXIV. 1. Alexander issues a proclamation before the opening of the Olympic games, for the return of all the Grecian fugitives. He dies in Babylon, having reigned 12 years and 7 months. Diogenes, the cynic, died the same day. See N. 552.
- The proclamation was probably issued after the king's actual death.
- [467. Phil. Tr. 1811. Mr. Baily makes the eclipse of Agathocles, mentioned by Diodorus,
602. p. 333, Ol. CLI. 2. An eclipse of the moon, in the 7th year of Philometor.
- Nab. 574. \odot — 173^v + 37.51^d; of course before the solstice — 173. The 7th of Philometor began about the autumnal equinox — 174.
692. p. 335, Ol. CLXXIII. 4. Troy taken by Sylla, 1100 years after its capture by the Greeks.

Olympiad
year.

Solstitial date of
the beginning.

714. p. 336, Ol. CLXXIX. 2. Cicero consul. Augustus born. ☉ —62
729. p. 337, Ol. CLXXXIII. 1. Battle of Pharsalia. Siege of Alexandria. Epoch of Cæsar's empire, and of the era of the Antiochians. ☉ —47
731. Ol. CLXXXIII. 3. End of the History of Diodorus. Cæsar corrects the Roman year. ☉ —45
735. Ol. CLXXXIV. 3. Battle of Philippi. ☉ —41
737. Ol. CLXXXV. 1. Herod called king of the Jews. ☉ —39
746. Ol. CLXXXVII. 2. Battle of Actium, "towards the middle of the Olympiad," that is, towards the end of the year. ☉ —30
747. Ol. CLXXXVII. 3. Antony kills himself. ☉ —29
748. 4. Octavius triumphs over Egypt. ☉ —28
771. Ol. CXCIII. 3. Herod dies, and Archelaus succeeds him. ☉ —5
789. p. 338, Ol. CXCVIII. 1. Augustus dies. ☉ +13
808. p. 339, Ol. CCII. 4. Passion of our Saviour Christ. ☉ +32
816. Ol. CCIV. 1. Death of Tiberius. ☉ +40
835. p. 340, Ol. CCIX. 3. Nero puts to death Agrippina. An eclipse of the sun, during which the stars are seen. ☉ +59
844. Ol. CCXI. 4. Nero destroys himself, and is succeeded by Galba. ☉ +68
855. Ol. CCXIV. 3. Vespasian succeeded by Titus. Herculaneum and Pompeii destroyed by an eruption of Vesuvius. ☉ +79
876. p. 341, Ol. CCXIX. 4. End of the Chronicle of Justus of Tiberias, which begins with Moses. ☉ +100
892. Ol. CCXXIII. 4. Trajan dies, after a reign of 19½ years. His bones are deposited in his column. ☉ +116
916. p. 342, Ol. CCXXIX. 4. So far the Olympiads were written by Phlegon of Tralles, a freedman of Adrian, in 16 books.

Olympiad
yearSolstitial date
the beginning

979. p. 343, Ol. CCXLV. 3. Secular games celebrated.

⊙ + 206
⊙992. OL CCXLIX. Heliodorus conquers in the
stadium.⊙ + 211
⊙

DATE of the Letter of MANUMISSION. Hier. 46.

“Constantius Augustus VII.; and Constantius the most
Illustrious Cæsar III. Tybi 17; the XIII Indiction.”1130. p. 282. Epitome of Chronology. Ol. CCLXXIII. “3.”
or, in the margin, 2. Constantius Augustus “IX.” and
Constans Cæsar III. Indiction XII.⊙ + 5
⊙

The numbers are greatly confused, but this seems to be the year intended: the consuls for the next are Arbëtion and Lollianus; and in the Catalogue of Idatius, p. 31, these names are preceded by Constantius VII. and Constantius III. The Indictions of Constantine beginning in September, it is very possible that the number 12 in the catalogues belongs to the earlier part of the year, and 13 to the later.

The catalogue in Dodwell's Diss. Cypr. (p. 103), has Constantius VII., Constantius Cæsar III., in the year 354. And the common school books exhibit the same date.

In p. 260, the first year of the Indiction is marked Ol. CLXXXIII. 2; in the margin, CLXXXIV. 3: “the 6th year of Cleopatra, the 1st of Julius Cæsar: the Antiochians began their era on the 12th of Artemisius, and the Indiction began the 1st of Gorpiaeus.” See 729 O.

In p. 279, the 1st Indiction of Constantine is marked Ol. CCLXXIII. 2; in the margin CCLXXIII. 1. The year 1828 is now called the 1st Indiction; and $1828 - 15 \times 125 = -47$; agreeing with the catalogue of Olympiads.

ENCHORIAL NUMBERS.

Chiefly from Champollion, in Kosegarten, Plate H, I.

N. Additional References. Hieratic Days. Enchorial Days. Common Hieratic. Common Enchorial.

1. H 19, 30.	1	1	1, 1, 1, 1	1, 1
2. H 30, 34. A 70, B 6.	2, 2	2	2, 4	4
3. H 25, 30, 34.	2	3	14, 4, 4	1, 6, 41
4.	2, 7	3	111, 34, 34	13, 34, 34
5. H 29 71.	23	23	2, 7, 7	7
6. H 37. L 1.	33	33	2, 2, 2	2, 2
7. Art. EGYPT 195. 24.	37	37	1, 4, 2	21
1. H 19, 27, 28.	77	32	23 3 2	2
2.	2	2	2, 2, 2	2
3. H 25. 24	1, 1	1	1, 1	1
1.	1/	1/		12
2.	2/	2/		42
3.	3/	3/		12
4.	4, 2/	2/		
5.	2 ² /	23/		
6. H 33 L 38. 22	2 ² /	23/		

2

ENCHORIAL NUMBERS.

N.

Hieratic Days Enchorial Days Common Hieratic Common Enchorial

17. H 28. N?	37	22/		
18. H 16.	37	22/		
19. H 74 B1a. 27	37	22/		
20.	37	22/	4, 2, 2	5, 3
21.	37	22/		
22.	37	22/		
23.	37	22/		
24.	37	22/		
25.	37	22/		
26.	37	22/		
27.	37	22/		
28.	37	22/		
29.	37	22/		
30. Last? H 28.	37	22/	2, 2 (H 16. 4)	2, 2
31.				
36.				
40. EGYPT N 200. 2				
46.				
50. H 34 A, B. VI, VI Peyron.				

ENCHORIAL NUMBERS.

3

N.	Enchorial.	Hieratic.
52	47	
60.		𐤁, 𐤂
70.		𐤃, 𐤄, 𐤅
30.		𐤆, 𐤇
90.		𐤈, 𐤉
100. (See P 108)		𐤊
200. H 34 B 9. Peyron M. T.	𐤋	𐤌
400. H 35. Peyron	𐤍	𐤎
100.		𐤏
500.		𐤐
300.		𐤑
700. H 34 A. Peyron	𐤒, 𐤓	𐤔, 𐤕
300.		𐤖, 𐤗
900.		𐤘, 𐤙, 𐤚
000. Peyron	𐤛, 𐤜	𐤝, 𐤞, 𐤟
	5000. 𐤠 𐤡	9000. 𐤢 𐤣 𐤤
Hieratic.	6000. 𐤥 𐤦	10000. 𐤧
1000. 𐤨	7000. 𐤩 𐤪	100000. 𐤫
1000. 𐤬, 𐤭	8000. 𐤮 𐤯	104000. 𐤰
1000. 𐤱		

ENCHORIAL FRACTIONS.

Fr.

$\frac{1}{2}$ H34B9. /2 H34A15. /2 H34A13. 2/2 H34A12. /2

B'6. 21 B'7. /2 B'6. /3 A'5. /3 A'4. /2 1/3 H34 B14. /2

$K_7, 8, 14A. \langle \frac{1}{2} \rangle, \langle \frac{1}{2} \rangle_{H2}, \langle \frac{1}{2} \rangle_{H2}$ $Kaseg. F. P. X. K. \langle \frac{1}{2} \rangle$

1. *Насос, 9, 16.*

K Repeatedly: 7M1C40774107. 012-442391 Kang FAX 0121

H31 L12, the same. 90222 s' after '9d

$\frac{1}{4}$ K'18. Champ. $\frac{1}{2}$

$\frac{1}{8}?$ $F_{11,15} Ca. 7,4$

$\frac{1}{2}$ M2,3 : and $\frac{1}{2}$ part $\frac{1}{2}$ A1291 : 24, 25

















$\frac{1}{8}$ K'14 Champ. 2 2

$\frac{1}{10}$? K'14 Champ. 4

$\frac{2}{3}$ ΗΙΘ Χ. ΤΑ ΔΥΟ ΜΕΡΗ . ΗΙΘ ΙΧ. ΑΠΟΜΟΙΡΑΣ. 7

In Mr. Jomard's cubit, $\frac{1}{2}$ is \supset , and $\frac{1}{3}$ \circ : \circ being ρ , as here?

EGYPTIAN MONTHS.

N. GREEK. COPTIC.	SACRED CHARACTERS. HIERATIC.	HIERATIC.	ENCHORIAL.
I. THOTH. ΘΩΤΘ.			ⲓⲓⲁ
II. PAOPHI. ΠΑΩΠΙ.			ⲓⲓⲁ
III. ATHYR. ΑΘΥΡ.			ⲓⲓⲁ
IV. CHORAC. ΧΟΙΔΑΚ.			ⲓⲓⲁ
V. TYBI. ΤΩΒΙ.			ⲓⲓⲁ
VI. MENCHIR. ΜΕΧΕΙΡ.			ⲓⲓⲁ
VII. PHAMENOTH. ΦΑΜΕΝΩΘ.			ⲓⲓⲁ
VIII. PHARMUTHI. ΦΑΡΜΟΥΘΙ.			ⲓⲓⲁ
IX. PACHON. ΠΑΧΩΝΟ.			ⲓⲓⲁ
X. PAÏNI. ΠΑΩΝΙ.			ⲓⲓⲁ
XI. EPIPHI. ΕΠΗΠ.			ⲓⲓⲁ
XII. MESORE. ΜΕΣΩΡΗ.			ⲓⲓⲁ
XIII. EPAGOMENAE. ἸΚΟΥΧΙ?			

Champollion in Rosengarten Pl. D, E, F. See E. P. 38.

ENCHORIAL DATES.

MEMNON? PSAMMETICHUS.

Hieratic. *A*

A. Champollion 2 de Lettre P. 59. Pl. IX. From a Papyrus of receipts at Turin. Supposed to be In the reign of Memnon, year XIV, Pharmuthi 10

Fig. 1.

— 137_B

Fig. 2.

Fig. 3.

Fig. 4.

Fig. 5.

— 72

Fig. 6.

— 42

B. Champollion 2 de Lettre P. 95 Pl. XV. From the Roll of receipts at Turin: supposed to denote the Years I to VI. of King Thuoris or Ramses the tenth: and, without doubt, belonging to a very early reign, so as to exemplify the progress of the characters.

C. Champollion in Mai. N. 23. P. 25. From a fragment of papyrus at Turin. "The year XII, Mechir 12, of PSAMMETICHUS." The first year of Psammetichus was probably the 84th of Nabonassar: the 12th the 95th Nab

١٥١٠ ١٤١٠ ١٣١٠ ١٢١٠ ١١١٠ ١٠١٠ ٩١٠ ٨١٠ ٧١٠ ٦١٠ ٥١٠ ٤١٠ ٣١٠ ٢١٠ ١٠٠

H. Date of a papyrus copied at Turin by Mr. Champollion, containing a deed of sale: The year XV, Pharmuthi, of King DARIUS ...

١٥١٠ ١٤١٠ ١٣١٠ ١٢١٠ ١١١٠ ١٠١٠ ٩١٠ ٨١٠ ٧١٠ ٦١٠ ٥١٠ ٤١٠ ٣١٠ ٢١٠ ١٠٠

I. Date of a papyrus at Turin, from a tracing sent by Mr. San Quirino, and a copy by Mr. Champollion: The year XVI, Paophi '7? of King DARIUS ...

١٥١٠ ١٤١٠ ١٣١٠ ١٢١٠ ١١١٠ ١٠١٠ ٩١٠ ٨١٠ ٧١٠ ٦١٠ ٥١٠ ٤١٠ ٣١٠ ٢١٠ ١٠٠

K. Date of a papyrus at Turin: The year XXXI, Mechir '7? of King DARIUS. From a tracing sent by Mr. San Quirino, and a copy by Mr. Champollion.

١٥١٠ ١٤١٠ ١٣١٠ ١٢١٠ ١١١٠ ١٠١٠ ٩١٠ ٨١٠ ٧١٠ ٦١٠ ٥١٠ ٤١٠ ٣١٠ ٢١٠ ١٠٠

L. Date of a papyrus at Turin: copied by Mr. Champollion. The year XXXV, Phamenoth, of King DARIUS ...

١٥١٠ ١٤١٠ ١٣١٠ ١٢١٠ ١١١٠ ١٠١٠ ٩١٠ ٨١٠ ٧١٠ ٦١٠ ٥١٠ ٤١٠ ٣١٠ ٢١٠ ١٠٠

M. A papyrus at Paris, dated ... of ALEXANDER: traced by direction of Mr. Champollion.

[illegible]

L3.

2013-14

The year VI, Mechir, of the King everliving.

P. Papyrus of the Vatican, copied by Mr. Champollion, dated The year III,
 Tybi 7" or 'Pachon? of King PTOLEMY Son of PTOLEMY and BERENICE,
 gods Beneficent, DEMETRIUS Son of 'APELLIA? being priest of
 ALEXANDER and of the Fraternal gods, of the gods Beneficent, and of
 the Father loving gods: the basket bearer of ARSINOE the Brother lo-
 ving... It is declared ... See Champollion in *Mat.* P24.

Q. Papyrus at Paris, traced by direction of Mr. Champollion, dated The
 year VII, Epiphi, of King PTOLEMY Son of PTOLEMY and BERNICE,
 gods Beneficent: AETUS Son of AETUS being priest of ALEXANDER
 and the Fraternal gods, the gods Beneficent, the gods Father loving:
 PHILEZIA daughter of DEMETRIUS being basket bearer of ARSINOE
 the Brother loving...

Q. Papyrus at Paris, traced by direction of Mr. Champollion, dated The
 year VII, Epiphi, of King PTOLEMY Son of PTOLEMY and BERNICE,
 gods Beneficent: AETUS Son of AETUS being priest of ALEXANDER
 and the Fraternal gods, the gods Beneficent, the gods Father loving:
 PHILEZIA daughter of DEMETRIUS being basket bearer of ARSINOE
 the Brother loving...

5. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

S. Pillar of Rosetta. H16Li. [The year IX.] the Egyptian month Mechir 18, of the young King, who has received the dominion of the country from his father, Lord of the diadems, great in glory, who has established Egypt, just, beneficent, pious towards the gods, superior to his adversaries, who has corrected the lives of men, Lord of the feasts of 30 years, like Vulcan the great king, like the Sun the great king of the upper and lower countries, Son of the Father loving gods, approved by Vulcan, to whom the Sun has given the victory, the living image of Jove, the son of the Sun: PTOLEMY the everliving, beloved by Phthah, the Illustrious and Munificent, Son of PTOLEMY and ARSINOE the Father loving gods: the priest of ALEXANDER, and the Saviour gods, and the Beneficent gods, and the Father loving gods, and of King PTOLEMY the god Illustrious and Munificent, being AETUS.

R. L 3, 4.

ל'ב' כ"ג' ט' - כ"ג' ט' ט' - כ"ג' ט' ט'

L 4.

ל'ב' כ"ג' ט' - כ"ג' ט' ט' - כ"ג' ט' ט'

L 4.

ל'ב' כ"ג' ט' - כ"ג' ט' ט' - כ"ג' ט' ט'

L 6, 7.

ל'ב' כ"ג' ט' - כ"ג' ט' ט' - כ"ג' ט' ט'

L 7.

ל'ב' כ"ג' ט' - כ"ג' ט' ט' - כ"ג' ט' ט'

R. L 3, 7. The year VIII, Pharmuthi, of the King everliving.

Registered at Memphis.

٥. آٰتٰى كِتٰبًا مِّنْ عِندِ رَبِّهِ - وَالْحَمْدُ لِلّٰهِ
 وَنَحْمَدُكَ يَا اٰلِىَ اِيْمَانٍ وَالْحَمْدُ لِلّٰهِ
 وَنَحْمَدُكَ يَا اٰلِىَ اِيْمَانٍ وَالْحَمْدُ لِلّٰهِ

U. Papyrus at Berlin 41. b. Koseg. Pl. XII. The year XXIII, Choeac 19,
 of King PTOLEMY, Son of PTOLEMY and ARSINOE, the gods Father
 loving, and the priest of ALEXANDER and the Fraternal gods, the
 gods Beneficent. . .

١. آٰتٰى كِتٰبًا مِّنْ عِندِ رَبِّهِ - وَالْحَمْدُ لِلّٰهِ
 وَنَحْمَدُكَ يَا اٰلِىَ اِيْمَانٍ وَالْحَمْدُ لِلّٰهِ
 وَنَحْمَدُكَ يَا اٰلِىَ اِيْمَانٍ وَالْحَمْدُ لِلّٰهِ
 وَنَحْمَدُكَ يَا اٰلِىَ اِيْمَانٍ وَالْحَمْدُ لِلّٰهِ

E. Papyrus at Berlin 47. Koseg. Pl. XIII. The year VI, Tybi 20, of King
 PTOLEMY, Son of PTOLEMY and CLEOPATRA the gods Illustrious,
 and the priest of ALEXANDER . . . The year VI, Tybi 20,
 of King PTOLEMY . . .

Y. A. B'. Appointed? in the metropolis [Racotis], and in the Royal city.
 A. B'. Appointed? in the metropolis [Racotis], and in the Royal city.
 B. Appointed? in the metropolis [Racotis], and in the Royal city.

Y, A', B'. Appointed? in the metropolis [Racotis], and in the Royal city.

Y. A. B'. Appointed? in the metropolis [Racotis], and in the Royal city.
 A. B'. Appointed? in the metropolis [Racotis], and in the Royal city.
 B. Appointed? in the metropolis [Racotis], and in the Royal city.

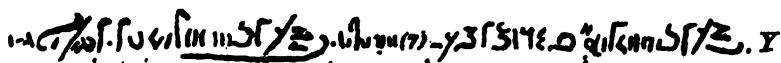
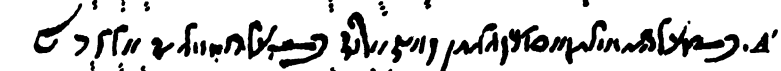
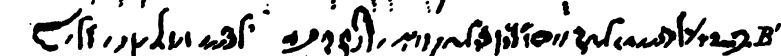
Y, A', B'. The 'noble? priest of PTOLEMY SOTER, and the priest.

Y. A. B'. The 'noble? priest of PTOLEMY SOTER, and the priest.
 A. B'. The 'noble? priest of PTOLEMY SOTER, and the priest.
 B. The 'noble? priest of PTOLEMY SOTER, and the priest.

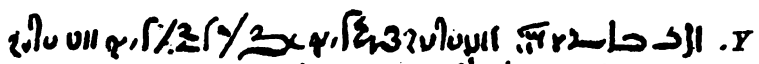
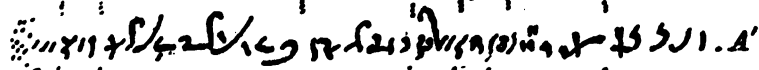
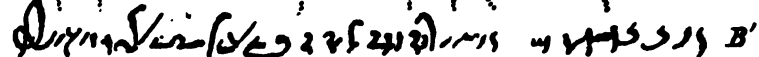
Y, A', B'. Of PTOLEMY the Mother loving, and the priest of PTOLEMY.

Y. A. B'. Of PTOLEMY the Mother loving, and the priest of PTOLEMY.
 A. B'. Of PTOLEMY the Mother loving, and the priest of PTOLEMY.
 B. Of PTOLEMY the Mother loving, and the priest of PTOLEMY.

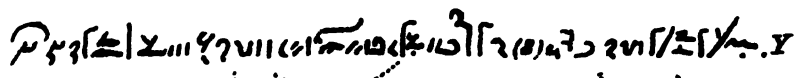

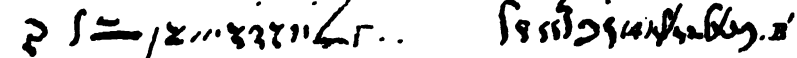
Y, A', B'. The Brother loving, and the priest of PTOLEMY the Beneficent, and the priest.

.Y.  .Y.
 .A'  .A'
 .B'  .B'

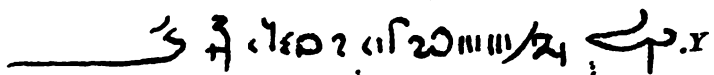
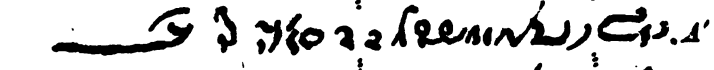
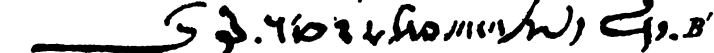
Y, A', B'. Of PTOLEMY the Father loving, and the priest of PTOLEMY the god illustrious.

.Y.  .Y.
 .A'  .A'
 .B'  .B'

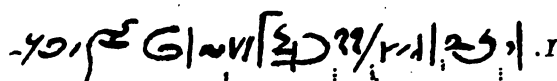
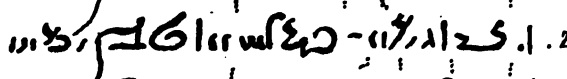
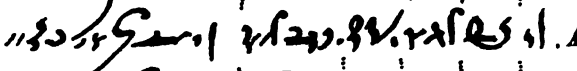
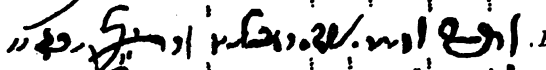
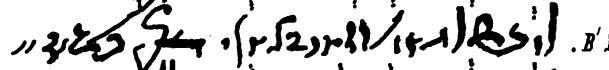
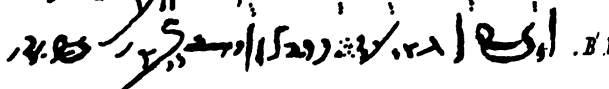
Y, A', B'. That is the Munificent, and the priest of the Queen CLEOPATRA, and the priest.

.Y.  .Y.
 .A'  .A'
 .B'  .B'

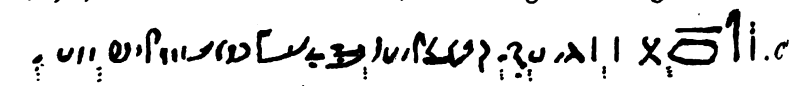
Y, A', B'. Of CLEOPATRA the 'Mother Isis? Illustrious, and the basket bearer.

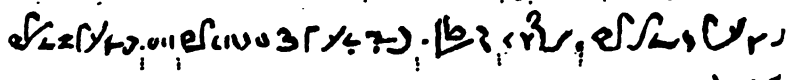
.Y.  .Y.
 .A'  .A'
 .B'  .B'

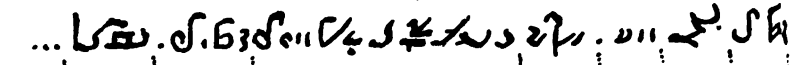
A', B'. Of ARSINOE the Brother loving... It is declared...

- L 14, 15.  .I
- L 12, 13.  .Z
- L 5.  .A
- L 6.  .B
- L 8.  .B'
- L 8, 9.  .B'

Y, Z, A', B'. Year XXVIII, Pachon 18, of the King ever living.

 .C

 .C

 .C

C' Pap. Berl. 38a. Koseg. Pl. XII. The year XXXI, Tybi 4, of King PTOLEMY and CLEOPATRA his sister 'children? of PTOLEMY and CLEOPATRA, gods Illustrious : and the priest of ALEXANDER and the Saviour gods...

D' 35. Grey C. The year XXXV.. 29 of King PTOLEMY and CLEOPATRA
 his sister, Son and daughter of PTOLEMY and CLEOPATRA
 gods Illustrious : and the priest of ALEXANDER and the Saviour
 gods, the gods Fraternal, the gods Beneficent, the gods [Father]
 loving, the gods Illustrious, the god Defender of his Father, and
 the gods Mother loving: and the prize bearer of BERENICE the
 Beneficent, and the basket bearer of ARSINOE the Brother loving
 and the priest of ARSINOE the... Father loving in the metropolis
 being... It is declared...
 L 22. The priests of AMONRASONOTHER and the 'Fraternal? gods, the
 gods Beneficent, the gods Father loving, and the gods Illustrious,
 the god Defender of his father, and the gods Mother loving. Amen.

E. F. The Beneficent, and the priest of PTOLEMY. E. The Mother loving
 F. The Father loving?

F. And the priest of PTOLEMY the god Defender of his father, and the priest of PTOLEMY.

F. The god Illustrious that is Munificent; and . . .

E. F. The king's daughter. E. F. And the priestess of CLEOPATRA the Mother Isis?

E. F. The goddess Illustrious, and the basket bearer of ARSINOE.

E. F. The goddess Illustrious, and the basket bearer of ARSINOE.

E. F. The goddess Illustrious, and the basket bearer of ARSINOE.

E. F. The goddess Illustrious, and the basket bearer of ARSINOE.

E. F. The goddess Illustrious, and the basket bearer of ARSINOE.

[illegible]

۱. آیت الله العظمیٰ الخراسانی قدس سره
 ۲. آیت الله العظمیٰ الخراسانی قدس سره
 ۳. آیت الله العظمیٰ الخراسانی قدس سره
 ۴. آیت الله العظمیٰ الخراسانی قدس سره
 ۵. آیت الله العظمیٰ الخراسانی قدس سره
 ۶. آیت الله العظمیٰ الخراسانی قدس سره
 ۷. آیت الله العظمیٰ الخراسانی قدس سره
 ۸. آیت الله العظمیٰ الخراسانی قدس سره
 ۹. آیت الله العظمیٰ الخراسانی قدس سره
 ۱۰. آیت الله العظمیٰ الخراسانی قدس سره

Lg, 10.

Year XLV 'Tybi ? of the King everliving.

F. 62 verso
F. 63 recto

ਅੰਤਰਿਕਸ਼ੀਮਾਨੁਪ੍ਰਾਪਤਿਯੋਗਿਨੀ

F. And the priest of PTOLEMY the god Defender of his father, and the priest of PTOLEMY.

F. The god illustrious that is Munificent; and . . . מן אלהים אלהינו אלהינו

၃၆၃၂၇ - (၃၇၇၀၀၀) ၃၆၃၂၇ - (၃၇၇၀၀၀)
 ၃၆၃၂၇ - (၃၇၇၀၀၀) ၃၆၃၂၇ - (၃၇၇၀၀၀)

***E.F.* And the priestess of the Queen CLEOPATRA. *E.* And the priestess of CLEOPATRA.**

$\frac{1}{2} \cdot \frac{1}{2} = \frac{1}{4}$ - $\frac{1}{4} \cdot \frac{1}{4} = \frac{1}{16}$ - $\frac{1}{16} \cdot \frac{1}{16} = \frac{1}{256}$

E' The king's daughter. *E'F'* And the priestess of CLEOPATRA the Mother Isis?

၃၂၈၈၈/၁၂ နှစ်အတွက် ၁၂၈၈၈/၁၂ နှစ်အတွက်
 ၁၂၈၈၈/၁၂ နှစ်အတွက် ၁၂၈၈၈/၁၂ နှစ်အတွက်


E.F. The goddess *Illustrious*, and the basket bearer of *AR SINOE*.

 31.12.01.E
 31.12.01.F

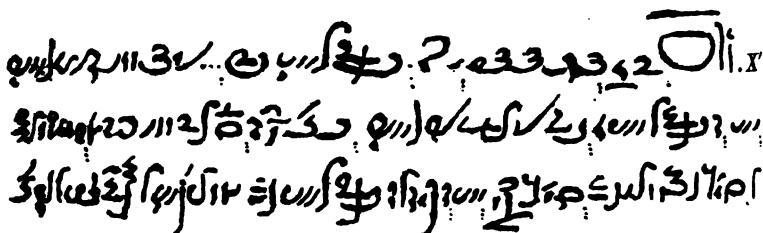
E.F. The Brother loving ... It is declared

[illegible]

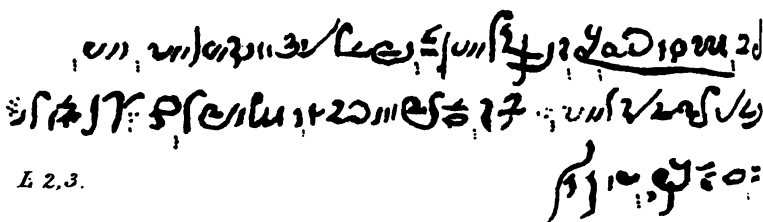
~~Handwritten text in Syriac script, likely a signature or name.~~



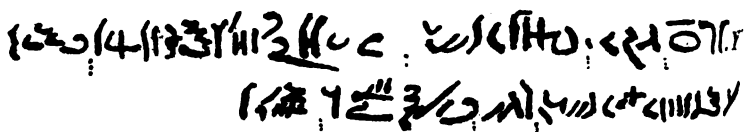
L19. The great King PTOLEMY the god 'NEUS? DIONYSUS' everliving. The tablet is of a later reign, but these titles belong to Auletes, the young Bacchus, not Dionysius or Denys, as he is sometimes called.




X. *Papyrus at Paris, traced by direction of Mr. Champollion. L1. The year VIII, Phamenoth 29, of King PTOLEMY and Queen CLEOPATRA, surnamed TRYPHAENA gods Father loving and Mother loving; and the priest of 'the great King? . . . It is declared.*



L 2, 3. *More clearly. The year VIII, Phamenoth 29 of the 'great? King PTOLEMY, and CLEOPATRA surnamed TRYPHAENA, gods Father loving and Mother loving everliving. It is uncertain who these sovereigns were.*



Y. M 71 B. *Tablet from Saichara, with 19 stars. Year XIX of the King the great god "NEUS ?? PTOLEMY "the warlike, beloved by Phthah and Isis ?? . . . Cleopatra and Caesar being afterwards mentioned in the inscription, it is probable that this Ptolemy must have been Auletes.*



L 3, 6. *The year VII of Queen CLEOPATRA "NEOTERA ??*

L 4, 6. *The year IX.*

ARTIFICIAL ALPHABET.

DOUBTFUL RESEMBLANCES.

IDENTIFIED AS LEGIBLE.

PAGE. COPTIC.

٢ ٥ ٣ ٣ ٣ ٣ ٣ ٣

21 ٣ ٣ ٣. 40. A

4 4 4 4 4 4 4 4

4 4 4 4. 46. B

2 2 2 2 2 2 2 2. 51. Γ, K, X, O

Γ X X

Γ K O C Γ X X

≡ ≡ ≡ ≡ ≡ ≡ ≡ ≡

4 3 3 3 3. 59. Δ, Θ, T

ⲉ ⲉ ⲉ ⲉ ⲉ ⲉ ⲉ ⲉ

ⲉ ⲉ ⲉ

ⲁ ; 1 1 1 1 1 1 1 1. 70. G, I, H

//

1 1 1 1. 73. Λ

0 0 0 0 0 0 0 0

3 0. 74. U

2 2 2 2 2 2 2 2

2 0 - 2. 75. N

2. 85. O, T

3 3 3

1 4 4 4 4 4 4 4. 86. Π, Φ

+ 2 4 4 4 4 4 4 4. 92. Ψ

0 7 J

0 - 1 / . 95. P

1 1 1 1 1 1 1 1

1 1 1 1. 96. C

2 2 2

1. 102. W

0 0 0 0 0 0 0 0

1 1 1 1. 106. Y

3

3. 108. X

0

0 0 ; 1 1. 109. Z, H

RUDIMENTS OF A DICTIONARY.

EXPLANATIONS.

LEGIBLE CHARACTERS.

Δ. *Perhaps from ΔΔ; as ΔΔ, ΠΔ;*

ΔΔ

ΔΔ ΔΔ, ΔΔ; ΔΔ ANUCIS, Vesta. *Champ. Tabl. N. 7, 8, 52.*

ÆTOS. *H 17, ü, ü.*

ÆTOS

Q1. ÆTOS

ÆTOS

son of ÆTOS.

ALEXICRATES ? O1.

ALEXICRATES

ALEXANDROS. M1.

ALEXANDROS

H 16, ü.

ALEXANDROS

H 20 K. Alexandria.

ALEXANDROS

H 31 L2.

ALEXANDROS

R1, T1.

ALEXANDROS

See Dates, throughout.

AMMONIUS. H 35, C 6.

AMMONIUS

ANTIGENES. H 32, L 35.

ANTIGENES

ANTIMACHUS. H 32, L 35.

ANTIMACHUS

2

21 122 41

APELLA ? P1.

62/22

APOLLONIUS .H.32 L28.

165111122

APOLLOS ? R1.

16511122

"ARMENIS." H32 L33, Written ARBESI.

16511122

AREA. H17 iii. ΑΡΕΙΑΣ ΤΗΣ ΔΙΟΓΕΝΟΥΣ.

16511122

R1. Daughter of Diogenes.

16511122

HARPOCRATES. See Petcharpocrates.

16511122

ARSINOE. H16 ii.

16511122

H31A 3.

16511122

H34A4.

16511122

H34 T1. H34A8

16511122

R1. T1.

16511122

AUTOCRATOR. H74A6a.

16511122

H74B5a.

16511122

HASOS, HASYS. H31 L8. See 2.

H 34 A 14. See 2

H 34 A 16.

H 34 B 8.

H 34 B 8 See 2

A' 4.

B 5.

F' Kaseg. Pl. X.

F'

DOUBTFUL.

1-27

5 3 2 1 2

-2 5 4 3 2 1

1 2 3 4 5 6

4 3 2 1 2 3 4

1 2 3 4 5 6

1 2 3 4 5

1 2 3 4 5 6

1 2 3 4 5 6

(A)...

11 (2) 43

ILLEGIBLE.

Which had been. *H 19 ix* ΕΤΑΛΩΝΑΠΙ?

1155

Rendered. ΑΤΟΡΕ?S Δ

1156

Men celebrate. *H 28 xxviii.*

1157

As is done. *H 26 xiv. See Rest.*

1158

Accustomed. *H 19 viii.*

1159

In making processions. *H 26 xv.*

1160

Time. *H 23 xvi.* ΑΡΕ?Γραβί? ΧΡΟΝΩΝ.

1161

H 27 xxv. ΤΟΝ ΕΠΕΙΤΑ ΧΡΟΝΟΝ.

1162

H 23 xviii. ΔΙΑ ΠΑΝΤΟΣ. Δ.

1163

Gave. *H 18 vi.* ΑΝΑΤΕΘΗΚΕΝ.

1164

Superior to. *H 16 i.* ΥΠΕΡΤΕΡΟΥ.

1165

Animals. *H 23 xviii.*

1166

44(2)...

pp(2)

Man. From *τα* . *ⲉⲓⲁⲓ* . Men and women. Ch. Tabl. 246. p, p

H 16 i. Men.

ⲓⲡⲓ

H 31 L 10, 11, 12. His people.

ⲓⲡⲓⲁⲓ

H 28 xxviii. All men.

ⲉⲓⲡ

H 18 vii. All other men.

ⲓⲡⲓⲛⲓⲛⲓ

Regarding. H 24 xx. *ΕΝΤΟΙΣ ΑΝΗΚΟΥΣΙΝ* . ⲓⲛ

H 18 vi. *ΤΑ ΠΡΟΣ* .

ⲓ

In which. H 29 xxix.

ⲓ

May become. H 26 xxv. He might make H 21 xii.

ⲓⲛ

H 23 xxviii. Making.

ⲓⲛ

Things proper. H 23 xviii.

ⲓⲛⲓⲡⲓⲛⲓ

They had treated ill. H 21 xiii.

ⲓⲛⲓⲡⲓⲛⲓ

H 22 xiii.

ⲓⲛⲓⲡⲓⲛⲓ

Who had ; who were. H 17 iv.

ⲓⲛ

Is kept ; when they keep. H 29 xxvii.

ⲓⲛⲓⲡⲓ

Shall be called ; 'shall men call it? See II.

ⲓⲛⲓⲡⲓ

(2) ...

p (2) 45

Milk. H32 L13. *ερωτ*; "in. os dare."

473

H32 L16.

483

F' Koseg. Pl. X.

493

Pl. XI.

493

Egyptians. H16 i.

ω 22 p.

Hierogrammates. H17 iv... 'Writing men'?

20 10 10 10

For the use, or service. H23 xvii.

10 10 10 10

H20 x.

10 10 10 10

* Sometimes merely a terminal mark, as in SYNTAXES: at

1

other times, perhaps, a man, after a proper name. See 4

Than. H19 ix.

22

H16 i.

11

46 B .

4 2 4

LEGIBLE.

SHIPS. H20 xii. $\beta\alpha\pi\varsigma$? See *Phabis*.

2 III / III 4

EYES? H31 L7. $\beta\rho$ for $\beta\delta\lambda$? ω ?

14

BERNICE, BERENICE. H17 iii.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

H31 L3.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

H34 A 3.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

R1.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

T1.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

H49 UQf.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

H49 RMst.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

H49 NDm $\beta\delta\lambda$ ω $\beta\delta\lambda$ ω $\beta\delta\lambda$ ω

The numifcent BERNICE.

SHARE, PART. $\sigma\tau\alpha\rho$? OSOROERIS.

4 4

LIMIT? H35 C15. $\sigma\tau\alpha\rho$? Masc. $\sigma\sigma\omega$?

4 4

PART? O?K'? Part of the said place?

1 2 3 4 5 6 7 8 9 10 11 12 13 14

O 8. A certain part. See *Fractions*.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

Possibly read WER, VER, or BER in OSOROERIS and SENPOERIS

(B)...

C1 G1 4 47

Forever. *H 25.xxi. ΕΙΣ ΤΟΝ ΑΠΑΝΤΑ ΧΡΟΝΟΝ.*

4113

Everliving. *H 25.xxi. ΑΙΩΝΟΒΙΟΝ.*

45

H 35 A 15.

40, 45 G1 ~

H 34 B 13.

4113, 45 G1 "

D 7, 8. Hieratic.

45, 4113

Life. *H 16 i.*

C1

Living. *H 16 ii.*

C1

Hostile, hostilely. *H 21.xii, xiii, H 22.xvi.*

1644

Attacked. *H 22.xv. ΕΧΕΙΡΩΣΑΝΤΟ.*

624433

Obsidional. *H 21.xiii.*

44/25, 12

Strength, or health. *H 24.xxi.*

4111430

Restored. *H 20.x. Βερε?*

142

Ordered, or fixed them. *H 18.vii. See LIMIT above.*

459

Prize. See **A**.

40

48 (B)...

4 (4)

Baskets. H31 L3. Bip? Perhaps of gold and silver

4 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

H31 L6.

4 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

H34 A3.

4 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

H34 A8.

4 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

H35 C4.

4 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

R 2.

4 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

T 2.

4 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

(B)...

𐤅 𐤅 (4) 49

King. H 16 i. Possibly 𐤍𐤖.

𐤍𐤖𐤅

But in D 1, it is more like the bee. The sound is uncertain.

𐤍𐤖

H 26 xxiv. Queen.

𐤍𐤖𐤅𐤕?

H 31 L 1. Sovereigns, dual. See Dates

𐤍𐤖𐤅𐤕

H 34 B 1.

𐤍𐤖𐤅

H 34 B 13.

𐤍𐤖𐤅

H 51 L 1. Queen.

𐤍𐤖𐤅𐤕𐤕

H 51 L 1.

𐤅𐤕

H 51 L 15.

𐤅𐤕𐤅𐤕𐤅

H 51 L 16. Queen.

𐤅𐤕𐤅𐤕𐤅𐤕

H 74 B 1 a.

𐤅𐤕𐤅𐤕𐤅

H 74 A 4 b. Queen.

𐤅𐤕𐤅𐤕𐤅

H 75 L 7.

𐤅𐤕𐤅𐤕𐤅

H 76 L 19.

𐤅𐤕𐤅𐤕𐤅

H 76 L 21. Queen.

𐤅𐤕𐤅𐤕𐤅

H 76 L 22.

𐤅𐤕𐤅𐤕𐤅

H 79 L 1.

𐤅𐤕𐤅𐤕𐤅

H 82 L 6? Unpublished tablet Br. Mus.

𐤅𐤕𐤅𐤕𐤅

50 (B)...

4 4(4)

Phylacteries. H 27 xvii, xvii.

u24

Guards. H 21 xiv.

4 4 5 4

Funerals. H 23 xviii. See Busris.

<< 2 4

Altar. H 24 xx. $\mu\epsilon\lambda\eta\psi\lambda\iota\lambda$? See Place.

44

City H 21 xiv. $\theta\beta\alpha\kappa\iota$. Whence Thebas.

f-2 2 4

H 21 xii. Perhaps $\theta\beta\alpha\kappa\iota$.. $\eta\iota$, 10,000 houses.

f-2 2 4

Siege. H 21 xiii.

4 4 4 2 4

H 22 xv. $\epsilon\iota\alpha\epsilon\eta$. Took by siege.

4 4 4 2 4

Racotis? H 31 L4. Alexandria. $\rho\alpha\kappa\omicron\tau$.

1-2 4

H 34 A 4.

..1-2 4 3

H 35 C 5.

1-2 4 3

A'. See Dates.

1-2 4 3

H 75 L 11. Possibly.

1-2 4 3

Lycopolis See μ .

2 1 2 3

Liturgy. H 31 L 9.

1-2 4

Worship. H 25 xviii. $\theta\epsilon\rho\lambda\eta\gamma\epsilon\upsilon\epsilon\iota\eta$. $\phi\epsilon\iota$, $\phi\omicron\omega\psi\epsilon\tau$?

< 2 4

See Temple.

Γ,Κ,Χ,Ο?

DOUBTFUL 22 53

Land. *H 21 xii.*

H 21 xiii. ΚΒΘΣ?

H 22 xvi.


Gardens. *H 19 ix.* ΟΒΓ?

Permitted. *H 30 xxx.* ΧΒΛ?

Feasting; making sacrifices. *H 23 xix.* ΟΛΓΛ?

Tranquil *H 18 vii.* ΧΒΝΗ?

H 21 xii.

Thou Κ? *Champ. Tabl. n. 13.* 

ΚΒΘΣ

ΟΒΓ

ΧΒΛ

ΟΛΓΛ

ΧΒ

ΟΛΓΛ

ΧΒΝΗ

ΧΒΝΗ

Κ

52 Γ,Κ,Χ,Ο.

Κ Γ Ο Ε Ζ Η

CAESAR. *H51 L2. See Dates.*

Α Β Γ Δ Ε Ζ Η

H74 A6 a. Caesaris.

Α Β Γ Δ Ε Ζ Η

CLEOPATRA. *H34 A1. See Dates.*

Α Β Γ Δ Ε Ζ Η

H35 C1, 2.

Α Β Γ Δ Ε Ζ Η

H31 L1, 1.

Α Β Γ Δ Ε Ζ Η

EGYPT. *H16 i. ΧΜΕ?*

Α Β Γ Δ Ε Ζ Η

H18 vi.

Α Β Γ Δ Ε Ζ Η

"NE" CHTHMONTHES. *H31 L10.*

Α Β Γ Δ Ε Ζ Η

H31 L10.

Α Β Γ Δ Ε Ζ Η

H31 L11. ΧΘ.

Α Β Γ Δ Ε Ζ Η

K' 6, 6. Ch. MS.

Α Β Γ Δ Ε Ζ Η

CHAPOCRATES. *H31 L9. See Harpocrates.*

Α Β Γ Δ Ε Ζ Η

F' Koseg. Pl. XI.

Α Β Γ Δ Ε Ζ Η

K' 10. Champ.

Α Β Γ Δ Ε Ζ Η

K' 10. Ch.

Α Β Γ Δ Ε Ζ Η

CHAPOCHONSIS. *F' Koseg. Pl. X.*

Α Β Γ Δ Ε Ζ Η

H31 L11.

Α Β Γ Δ Ε Ζ Η

K' 6. Champ.

Α Β Γ Δ Ε Ζ Η

CHOLCHYTA? *K' 8, 13, 14, 14; H31 L8? 11? H35 C9.*

Α Β Γ Δ Ε Ζ Η

Γ,Κ,Χ,Ο?

DOUBTFUL 24 53

Land. *H 21 xii.*

H 21 xiii. Κ 3 ρ 5 ?

H 22 xvi.


Gardens. *H 19 ix.* σ 6 ρ ?

Permitted. *H 30 xxx.* Χ 2 λ ?

Feasting; making sacrifices. *H 23 xiv.* σ λ ρ λ ?

Tranquil *H 18 vii.* Χ 2 Ν Η ?

H 21 xii.

Thou Κ ? *Champ. Tabl. n. 13.* 

Κ 2 λ 5
Κ 2 λ 5
Κ 2 λ 5
|| 4 2 || 2
Χ 2
Κ 2 λ 5 ||
Χ 2 λ 5
Χ 2 λ 5
Χ 2

54 (Γ)...

2 76

ILLEGIBLE.

Shrine and statue. *H 26 xxiv.*

72722

H 26 xxv.

72722

H 26 xxv.

72722

Affairs. *H 18 vii.*

70722

Who fought; who defended. *H 18 vi.*

72722

Fighting for. *H 22 xvi.*

72722

Fighting. *H 22 xv.*

72722

H 25 xxiii ΕΠΑΜΥΝΑΝΤΟΣ.

72722

Laid waste. *H 22 xvi.*

72722

Military. *H 20 x.*

72722

H 20 xi. Military men. See Great , Δ.

72722

Conquered. *H 22 xv.* See Good , γ.

72722

Victory. *H 16 ii.* Good fight.

72722

H 24 xv. See Prizes , Δ.

72722

Should remain. *H 20 xii.*

72722

Also. *H 24 xiv.* κε? 4 , ες? *Champ. T 38*

72722

H 24 xiv.

72722

Gave him. *H 16 ii.*

72722

H 24 xx. Have given.

72722

(Γ)...

255

Bank. *H21 xw*. $\chi\omega\mu\lambda$.

$\frac{6}{5} \gamma 14$

Rod, oecopedic cubit. *H34 A 12*.

$\delta 1. \varepsilon 1. \alpha$

H34 A 13, B9.

$\delta 1. \varepsilon 1. \alpha$

H35 C8.

$\delta 1. \varepsilon 1. \alpha$

H35 C9.

$\gamma 1. 2 | \alpha$

A'5, 6.

$\delta 1. \varepsilon 1. \alpha$

B'6, 7.

$\delta 1. \varepsilon 1. \alpha$

Cubit square. *H34 A 12*. *Peyron, 1828*.

$\delta 1. \varepsilon 1. \alpha$

H34 B9.

$\delta 1. \varepsilon 1. \alpha$

A'4.

$\delta 1. \varepsilon 1. \alpha$

B'5

$\delta 1. \varepsilon 1. \alpha$

Military dues? *H18 vu*. $\pi\rho\theta\sigma\omega\alpha\omega\alpha$.

$\delta 1. \varepsilon 1. \alpha$

Collection. *H31 L8*. $\lambda\omega\tau\epsilon\lambda\alpha$.

$\delta 1. \varepsilon 1. \alpha$

H31 L12. H32 L13, 14, 15.

$\delta 1. \varepsilon 1. \alpha$

F'3. Koseg. PlX.

$\delta 1. \varepsilon 1. \alpha$

F'3. Koseg. PlX.

$\delta 1. \varepsilon 1. \alpha$

K'4. Champ. MS.

$\delta 1. \varepsilon 1. \alpha$

K'7, 11, 15, 15. Ch. One fifth. See Number. $\delta 1. \varepsilon 1. \alpha$

$\delta 1. \varepsilon 1. \alpha$

Sold. *H34 A12*. $\frac{1}{2}$ 1000 2 1000 2 1000 2 1000 2

H34 B8. $\frac{1}{2}$ 1000 2 1000 2 1000 2 1000 2

H34 L8. $\frac{1}{2}$ 1000 2 1000 2 1000 2 1000 2

F2. $\frac{1}{2}$ 1000 2 1000 2 1000 2 1000 2

M1. $\frac{1}{2}$ 1000 2 1000 2 1000 2 1000 2

O3. See Price. $\frac{1}{2}$ 1000 2 1000 2 1000 2 1000 2

He has sold him. *K7*. Champ.

Sold thee? *X'2*. Often repeated $\frac{1}{2}$ 1000 2

$\frac{1}{2}$ 1000 2 1000 2 1000 2 1000 2

(Γ)...

— 57

The rest. *H 17 iv.*

H 18 vii, and elsewhere.

H 24 xix.

H 34 A 13. Remaining.

H 34 B 11.

A' 4.

B' 6.

Hence pretty clearly  *H 26 VII, is, as in xxi,*

and not "the gods of the country."

Collection. *H 20 x.* ΣΥΛΛΗΨΙΝ.

Collected? *H 20 xi, or Insurgents.*

See III, F.

See v, u.

Dress. *H 17 iv.* ΣΤΟΛΙΣΜΟΝ. Dressing.

H 20 x. ΒΥΣΣΙΝΩΝ ΟΘΟΝΙΩΝ. Cotton.

H 22 xvii. ΒΥΣΣΙΝΩΝ ΟΘ... ΩΝ.

Festival? *H 28 xxviii.*

H 74 A 5 a. Dresses?

Corrected. *H 24 ax.* ΠΡΟΣΔΙΩΡΘΩΣΑΤΟ. Re-dressed.

513

112

162

222

222

112

112

1025

2

22

11

22

222

112

112

112

222

222

58 (Γ)...


Bestowed. *H24 xix. See Gems.*

Image. *H 16 ii.*

H 25 xvii.

H 25 xxii.

H25xxiii. Images.

H30 xxxii. : a wrought figure.

३५

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662

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1522

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Α,Τ,Θ.

59 50 51 52 53 54 55 56 57 58 59

TBAEΔIS. H34 B4.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

H34 Ag.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

A'3.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

B'4.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

TOTOES. H32 L27. ΤΟΤ, hand. 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

DIOGENES. H17 iii.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

R1.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

O1.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

DIONYSUS. H75 L7.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

H17 L19.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

TEEPHIBIS, TEEPHNIS. H34 An.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

DEMETRIA. T1. Probably.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

DEMETRIUS. R1. Probably.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

P1.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

Q1.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

TRYPHAENA. T1.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

X'1, 3. A Queen.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

THE. See Dates. Τ, Τ, in Τραμνι.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

DAUGHTER? H34 Ag, B3. Rather Τ, than Τραμνι. 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59

60 Δ...

3 426

THE. Τ, Θ: the feminine article. See *Datrs. Beazr*, γ, xi.

THOTH. H20 xi. ΕΡΜΗΣ.    MSS.

H22 xv. ΕΡΜΗΣ.

OTH. In compounds: and perhaps Names H29 xxx.

The list. H 32 L21.

The list of them. K'6. Champ. ΠΟΥΩΠ.



The character answers clearly to ΩΘ in AMENOTHES. So that if Champollion's reading ΩΠ is correct, the word was probably ΩΩΠ in its original state. It seems to mean a written name, from THOTH the writer; thus

Clerk of the priests. H32 L18.

F' Koseg. Pl. XI.

HORUS. H18 vi. HORSIESI? The initial ought to be a τ, from its form.

H 22 xv.

H31 L7.   Ch. Tabl. 216; a man.

H31 L11. [Hieratic  D4.]

H 32 L32.

HARSIESIS. H31 L10; also R, K'.

F' Koseg. Pl. X.

H 32 L30.

[A) ...

61

His progenitor.

יְהוָה

Is, being; H31L6. Perhaps TE

וְ

Who had been; Who has. H16i.

וְ

Wherever may be. H30.xxvii.

וְ

Which had been. H19 ix.

וְ

Rendered. ארֹפֶה? See &

וְ

As is done. H26 xxiv.

וְ

Who had; who were. H17 iv.

וְ

When they keep. H28 xxvii.

וְ

For the use. See &

וְ

Making sacrifices. See E

וְ

Who were assembled. H22 xvi.

וְ

What had been done. H20 x.

וְ

Who said; they said. H17 v.

וְ

That. See &

וְ

Belong to. H27 xxvii.

וְ

Feast. H16i.

וְ

Abundance. H21 xiii.

וְ

62 (A) . . .

8 222

Also ordered. *H. 19 viii. See And. (Γ)*

H 19 ix.

H 23 xvii.

[*H 34 A 9 And.*

H 34 A 9.

H 31 L 12.

H 32 L 13.

H 34 B 4.

H 31 L 12.

K' 5. Also in. Ch. M.S.

K' 4. His women. Ch. M.S.

K' 4. Their wives. Ch. M.S.

The last nine lines are inserted here for comparison, out of their order

All. *H 18 vi, vii. τηρ, τηροτ? γ.ρ.*

H 31 L 12. "To complete?"

H 32 L 15.

All. *H 21 xiii.*

H 27 xxviii. τηρ?

H 25 xxiii. See Assembly, 2.

(A)...

3 2 2 63

ll acts. H29 xxx.

2 3

ll. H22 xvi.

2 4

very month. H27 xxviii.

2 2 5

A reduplication, from 3, 7, 3

We have elsewhere 77777777 in a proper name.

unificent. See 9. 777

3 2 3

cred. See 3

3 2

ours; ceremonies. H23 xviii.

NOMIOMENIN. 3 2 3

anted. H20 x.

2 3 3

H18 vi.

3 2 3

him. H24 xxi. Gave him?

3 3

re him. H16 ii.

2 4

e? H74 B4 a, b. Gave much to Horus?

2 4, 2 4, 2 4

PHTHY? D4. 3 7 or 3 7 neh-or? Hieratic 3 7 7 7

The reading NEPHTHY is very ingeniously deduced by Champollion from the sacred character; and certainly tends to confirm the sound which he attributes to 3 7. I, 103.

e the victory. H74 A6a.

2 3 2 3

H74 B5a.

2 3 2 3

64 (Δ) ...

4 4 5 4

To place? *H27xxvi.*

25

Shall be placed. H27/xxv. ΕΠΙ ΚΕΙΣΘΑΙ ΣΥΝ. ςΑ'ΒΑΨ

ငါ့အဖေ

Enemies. H 26 xi.

<<v>

Upon. *H 27 xxvi.*

ۛۛۛۛۛ

H 27 xxvi.

ΩΚΥ

H32 L13 In? At?

உலக

H32 L16.

5-2-66

H 18 vii. For this ; therefore ; on purpose.

6245

What had been done. *H 20x.*

உயர்வு

Illustrious. ΗΙΒΪ. ΕΠΙΦΑΝΗΣ.

2020 4/1

Honours. *H24 xix*. T A T I M I A .

ኢህአዴግ

H 24 xix.

414w

Η 25^η xxix ΤΑΥΠΑΡΧΟΝΤΑΤΙΜΙΑ .

ఉ క-ఎ

Н 30 xxx.

၂၄ နှစ်

H24xx. Most honourable. ΤΙΜΙΩΤΑΤΑ.

మనము

Venerate. H 30 xxxvi.

40

Enter; he sent. H 17. w. 38?

٢٤٧

H 20 xii.

45

Glorious. *Ἦ 16 i.* ΜΕΓΑΛΟΔΟΞΟΥ.

241.

(Δ) . . .

ε ε ε ε ε 65

Besiege. H 21. xiv.

23 < 4 8

Approaching. H 21. xii.

4 < 2

Great. H 16 i. See Baskets; also Dates.

1 =

X' 2. The great Queen.

ε j o n / 2 1 3

Customary? for ordination. H 19 ix. See Gave. 2 1 2 2 7 5 v ε

Arms. H 21 xiii. Ο Π Λ Ω Ν .

1 2 1 ε

H 25 xxiii. Ο Π Λ Ω Ν Ν Ι Κ Η Τ Ι Κ Ο Ν

ε + 1 1 1 2

Prizes. H 17 iii.

G + 1 1 1 ε 2 2 2 2

H 34 A 3. Wants the most characteristic part 2 ε 1 5 ε, ε

R 1.

ε 1 1 1 2 0 2

T 1. No one character is constant in all.

ε 1 1 1 2 0 2

From. H 19 viii. From men.

1 2 1 ε

H 19 viii. From a time.

1 2 4 - 1 ε

H 20 x. Excused from.

1 ε

H 23 xvii. From the temples.

1 ε, 1 ε

Arura, H 23 xviii. See Rod, Γ.

1 ε 1, 1 ε 2

Prophets. H 17 iv.

ε 2 2 1 1 ? Akerblad. See Chimnaraus. 1 ε 1 1 2

66 (λ) ...

Σ (L)

Patrimonial? revenues. Π19 viii. προσόδους. (Σ) R

Eupator? H31 L 4. Philopater? See u.

γ α ρ ζ ι . γ ζ ρ

H31 I.2. Defender?

γ α ρ ζ ι ρ ρ ζ α ρ

H32 L18.

ρ γ α ρ ζ ι ρ ρ ζ α ρ

H35 C 3.

γ α ρ ζ ι ρ ρ ζ α ρ

H35 C23. Defender of his Father?

ρ γ α ρ ζ ι ρ ρ ζ α ρ

Father: '...??' Ch. T 248.

Σ

H28 xxviii. His progenitor.

ρ γ α ρ ζ ι ρ ρ ζ α ρ

(Δ)

Κ (Λ) 67

Foot; private. H13 vii. ΟΛΛΟΣ.

Κ2

H20 xii. ΠΕΙΚΑΙ.

1Κ2

H21 xiv. ΠΕΙΟΥΣ.

1Κ2

H22 xvi. People.

1Κ2

H30 xxxi. ΔΙΩΤΑΙΣ.

Κ21γ1

Assembled. H22 xvi. ΘΩΟΥΤΤ? See THOTH

4Κ25

Bare ground. H32 L13 : ψιλον? λειπτον, λειπτον? Ρ1114Κ2220

H32 L16.

01114Κ2220

F' Koseg. Ρ1X? "Phrecages"

Ρ114Ε? 24μ

They said. H17 xxi. Θ22Ε22?

3311

It is declared. H34 A8, B3. See Dates.

3

Surnamed. H25 xxiii. ΠΡΟΣΟΝΟΜΑΣΘΗΣΕΤΑΙ.

293Κ20

H34 A10. τυγχα

7113

H34 B6.

3311

B'5.

2511

H51 L2.

2113

H51 L17.

3113

H75 L1.

2113

H76 L22.

3113

68(Δ)

כ ט ז ל

Surnamed. *X'1. Fem. C for צ*.

ז ק ז

X'2. Tryphaena. See Dates.

ז ז ...

Against. *H 20 xii. ע פ י*.

ז כ כ ז

H 21 xii. ע פ י.

ז כ כ ז

For. *H 21 xiv.*

ז כ כ ז

Most conspicuous. *H 25 xxiii. See Illustrious.*

ז כ כ ז

Gave? *H 74 B 5a.*

ז

H 74 B 6a. To the Sanctuaries.

ז

Which are placed. *H 27 xxvi.*

ז כ ז

Belonging to. *H 19 ix. ΚΛΟΗΚΟΥΣΙΣ*.

ז -

Authors, causes *H 28 xxviii. ΑΡΧΗΓΟΙ*.

ז ר כ

Going out. *H 26 xv.*

ז כ

To keep. *H 30 xxxi.*

ז כ

That he might render. *H 18 vii.*

ז כ ז

Because; whereas. *H 28 xxvii.*

ז כ ז

H 18 v.

ז כ ז

Past, which had been. *H 20 xi.*

ז כ ז

Grandfathers. *H 25 xxii.*

ז כ ז

Predecessor; cause; past. *H 25 xxii; 4 times.*

ז כ ז

(Δ)

Κ Ν Σ (Λ) 69

That, for that. H18 vii.

ο κ ρ

H26' xiv.

γ κ ρ α

To do, to give. H26' xiv.

Ν

To do to, or as. H28 xix.

Ν

Is done? H23 xvii.

Ν Κ

Collecting. H21 xiv.

Ν Κ Ν Κ Ν Κ

Proper to be done. H20 xi. ΤΟ ΠΡΟΣΗΚΟΝ.

Ν Κ Ν

By sea. H21 xii. perhaps from

Ν Κ Ν

H20 x. ΚΑΤΑΠΛΟΥ.

Κ Ν Κ

H20 x. ΣΥΛΛΗΨΙΝ. See Collecting

Μ

Power. H17 i. Κ. ΜΕΤ. ΧΩΡΙ.

Ν Κ Ν Κ

H18 vi.

Ν Κ Ν

H18 vii.

Ν Κ Ν

H20 x. Subject.

Ν Κ Ν

H22 xvi.

Ν Κ Ν Κ Ν Κ Ν Κ Ν Κ

H27 xxvi.

Ν Κ Ν Κ Ν Κ Ν Κ Ν Κ

H28 xxviii.

Ν Κ Ν Κ Ν Κ Ν Κ Ν Κ

H28 xxviii.

Ν Κ Ν Κ Ν Κ Ν Κ Ν Κ

H30 xxx. Priesthood ΜΕΤΟΤΗΒ.

Ν Κ Ν Κ Ν Κ Ν Κ Ν Κ

SISOIS. See **Σ**. III seems the only distinct letter. Σ, L III L L

Order. H 20 x.

H 20 xi.

H 21 xii.

H 24 xix.

H 24 xx. Not in order. ΔΤ?

H 24 xx. Decorously.

In; into. H 29 xxx.

Many. See Numerals. Hundreds?

TO? H 17 v, Θ? Champ. Tn. 6 "I" Hieratic.

Being. H 18 vi. ΥΠΑΡΧΩΝ. ΟΙ?

And. H 16 ii. With. H 26 xxv.

H 16 ii. H 31 L 11. Champollion. 48 "αω" υ υ

H 16 i.

H 32 L 16.

H 75 L 1. possibly.

Adversaries. H 16 i.

To. <i>H20x. To Alexandria.</i>	יאל
Temples. <i>H17iv.</i>	אלוהים
Country? <i>H16i. Fields and houses?</i>	אלה
Those under. <i>H18vi.</i>	אלה
House; temple. <i>H24xix.</i>	אלה
In? Dwelling in? <i>H34 A11.</i>	אלה
In; to; for. <i>H18vii.</i>	אלה
<i>H18vi; under.</i>	אלה
<i>H22xvi; to.</i>	אלה
<i>H25xxi; in.</i>	אלה
<i>H28xxviii; in.</i>	אלה
<i>H31L8; in.</i>	אלה
<i>H31L6,7; in? H34 A7, B7; in.</i>	אלה
<i>H19viii; yearly.</i>	אלה
Illustrious. <i>H31L2. Epiphaneas, please!</i>	אלה
<i>H31L2. See Dates.</i>	אלה
<i>H34 A1.</i>	אלה
<i>H34 A2.</i>	אלה
<i>H34 A7.</i>	אלה

▲

124

LM2

「ふん」

En 21

LA²b

23/11

L24)

33

1291

4-1212

19/5

גוי

514.

K'5,5,6,7 Champ. MS. 01, 43, -01, -01

λ...

// / 73

LUBAIS. H34 A9, 10, B5.

1500 1/2

H34 B3.

2000 1/2

Child. H16 i. ΔΛΟΥ? & .

1/2

Crime. H19 viii. ΕΝΛΙΤΙΛΙΣ ΛΟΥΣΧΙ?

1/2 3

Vineyards. H19 ix. ΙΑΘΑΛΟΛΙ?

1/2 1/2

Sacrifices. H28 xxxix. ΘΥΣΙΑΣ ΚΑΙ ΣΠΟΝΔΑΣ.

1/2 1/2

H29 xxx, ΨΑΙΛ? On the altars?

1/2 1/2

Feast. H29 xxxix. ΣΤΕΦΑΝΗΦΟΡΗΣΟΥΣΙΝ.

1/2 1/2

Dates? H29 xxx. ΧΡΗΜΑΤΙΣΜΟΥΣ.

1/2 1/2

Descriptions? H31 L9. ΟΝΟΜΑΤΑ.

1/2 1/2

WITNESSES. *H32L20..* *μεσορε. Kasegarten.*

H32L21.

MUTHES. *H31L9. Greek doubtful; might be PASES or MASES.*

F. Kaseg. Pl. X.

MAESIS. *H32L34.*

MIRSIS. *H32L34. MIRSIS?*

Who has or is. *H16i.*

In. *H24xix: its place* *α. 2u. Ch. T.35.*

III. *H21xiii. α1τΗ? For α1τΥ1??*

Diadems. *H16i. μορ?*

H27xxv.

Same place. *H30xxxii. Perhaps rather than α.*

Besides. *H29xxv.*

More. *H19ix. [H21xiii. αααα1. υ1υ]*

Moreover. *H20xi. αεκα1. See And, o.*

Illustrious. *H16ii. Epiphanes. Ch. reads* *επ. επ. επ. T.345.*

H16i. μεγαλοδωτοϋ.

Received ?? *H34A12, B19.*

Liberal. *H23xviii. εμμωο?*

(II)...

3 2 0 3 75

Lycopolis. H21 xiii. SIOUTH.

1 2 3

This might be **OTON** **τδλκ**; the initial is something like **OTON**, in Honnophris, Debtor: though a debt is more like **OT ON**, coming again, than **OTOL**, exiting, to which **OTON** may be referred.

Contributions; impositions. H18 vii. See 3

1 1/2 3

Expending. H21 xii.

0 1 3

Money. H24 xix.

0 1 2

Gems. H24 xix.

τ 0 1

Munificent? H74 A1a. Cleopatra.

1 0 1 2

Having inquired. H24 xx.

1 0 1

Ornamented. H24 xx. See *Illustrious*.

3 1 2

Exhibition? H13 xvii. **μηνις**? **πρ** **μ**?

4 0 2 1 2 0

Solemn? H20 x. *Procession*.

3 3

Restraining. H21 xiv.

1 3,

Debts. H19 vii. Debtors; guilty; captive.

1 3,

H18 vii, vii. **OTON**.

1 3

H19 ix, ix. Tributary; was due.

μ 1 2 3

H18 vii. Tribute; fixed debt. See *Gold*.

4 1 3

HONNOPHRIS or CHONOPHRES. H31 L7. See *Chons*.

1 2 3 1

F. Koseg. Pl. IX. **OTON**-**ποτα**-**ρη**?

1 2

Add; manner. *H25xxi*. ΕΠΛΥΞΕΙΝ.

ω

Parents. *H25xxii*.

'ω'ω'ω'ω', 'ω'ω'ω'ω'

Shall be. *H27xxvi*. ΕΣΤΑΙ. 22. μερε ?

ω

H26xxiv. Placed. ΠΑΡΑΤΙΘΕΝΑΙ

εμ(ω

H28xxviii. Held. ΣΥΝΤΕΛΕΙΝ.

ω/ω

H29xxix. Held. ΑΓΕΙΝ.

ω/ω

H30xxxi. Held. ΣΥΝΤΕΛΟΥΝΤΑΣ.

ω/ω

H27xxvii. Placed. ΕΠΙΘΕΙΝΑΙ.

εμ(ω

H27xxvii. Placed.

εμ(ω

H25xxiii. Called. ΠΡΟΣΟΝΟΜΑΣΘΗΣΑΙ.

εμ(ω

H30xxv. Called. ΠΡΟΣΑΓΟΡΕΥΕΙΝ.

εμ(ω

H26xxiv. Honoured ?

εμ(ω

H25xxii. Placed. ΣΤΗΝΑΙ.

εμ(ω

H30xxii. Placed.

εμ(ω

H26xxiv. Carried. ΣΥΝΕΞΟΔΕΥΕΙΝ.

εμ(ω

H26xxv. Placed. ΚΛΩΙΔΡΥΣΑΙ.

εμ(ω

H30xxx. Placed. ΙΑΡΥΒΣΘΑΙ.

εμ(ω

H26xxii. Placed. ΙΑΡΥΣΑΣΘΑΙ.

εμ(ω

H27xxv. Put over. ΕΠΙΚΕΙΣΘΑΙ.

εμ(ω

(II)

- Wore in state. *H27xxvi. The only past tense.* 5 3 77
Shall be written. *H29xxx. ΚΑΤΑΧΩΡΙΣΑΙ.* 15 40 5
Which shall belong? *H29xxx.* 610/6
They should remain. *H20xii.* 1020
It shall be done. *H30xxxi.* 5 40
It shall be lawful. *H30xxxv. ΕΞΕΙΝΑΙ.* 15 25 30 40
There shall be prepared *H30xxxii. Engraved.* 15 30 40
Day. *ΟΠ. μερ?* *Champollion reads 900r.* 5
H17iv. This day and year? 12 140-
H26xxv. This day. 1000
H29xxix. Five days. 710
H28xxviii. Both days? 10
H25xxiii. Each day. ΤΗΣ ΗΜΕΡΑΣ. 100
H26xxiv. Daily; quotidian. ΝΤΒ? 9211 502
H28xxviii. Birth day. 110
H19vii. In the days. 2011
H24xx. In his days. 201.
H23xvi. To the day; until. 1000, 1200,
H19ix. 1000

78 (II) . . .

0 2 23

From *H29.xix. The time.*

2

The year and day aforesaid? *X'9, 10.*

1

Justice. *H20.xi. ΤΟ ΑΙΚΛΙΟΝ. ρ&π?*

4200

H26.xxiv. TANOMIZOMENA.

4200

Illustrious. *T7. ... □ .*

"*ΣΙ-ΟΡ*", *ΣΙ-Ο*

Loving. *See Dates. μερ? μερπε? π? π? π?*

40

Σ. Σ. upp, μερε, LOVE Champ. T438.

We have *Σ. Σ.*, *M, R1*, making in *R3*,
which seems to be a feminine title of honour:
as

39.

Philopator. *H16.ii. Plur.*

Σ. Σ. 16

H16.ii. Plur.

Σ. Σ. 16

H16.iii. Plur.

Σ. Σ. 16

H17.iv. Fem.

16 16 16

H26.xxiv. Doubtful.

16 16 16

H31.L2. Dual?

16 16 16

H31.L4. Fem.

16 16 16

H34.A2. Plur.

16 16 16

H34.A6. Masc.

16 16 16

T1. Pl.

16 16 16

(II) ...

02379

Philopator. R2 Fem.

X'1.

ῥιφιπιατορ
εἰς ῥιφιπιατορ

Philometor. H31 L3. Plur.

H34 A3.

ῥιφιμετορ

ῥιφιμετορ

H34 A5. Masc.

ῥιφιμετορ

X'1. Tryphaena.

X'3.

ῥιφιμετορ

ῥιφιμετορ

ῥιφιμετορ

Philadelphus. H17 iv. Fem.

H31 L3. Fem.

ῥιφιμετορ

H31 L6.

ῥιφιμετορ

H34 A4. Fem.

ῥιφιμετορ

H34 A6. Masc.

ῥιφιμετορ

Aforesaid. H30 xxxi. or written .ΠΡΟΕΙΦΗΜΕΝΟΝ.

H 30 xxxi.

ῥι

ῥι

H 34 A8: very commonly towards the end of deeds.

ῥο

82 (H)...

Health. H24 *ax*.

12. 3130

Of: belonging to. H19 *viii*. People of Egypt.

3131, 3132

H29 *ax*. To the temples.

3133

H19 *viii*. Those under.

3134

H24 *ax*. Wherefore.

3135

H27 *xxvi*. Rites; according to law.

4250

H28 *xxix*. Rites. NOMIZOMENA.

4251

H30 *xxxvii*. NOMIMON.

4252

H20 *xi*. TA EIOIZMENA.

4253

Saviours. H16 *ii*. *NO90* *u*? See Dates.

1250

H25 *axii*.

1251

H34 A2.

3550

H35 C2.

1252

C' 1. *Kosog*. Pl XII.

1253

The rest. See (X)

1254

Shall be honoured. See (*u*)

3136

Sacred. H21 *axii*. TAIEPA

2912

H23 *axviii*. Honours.

2913

H27 *xxvi*. When he celebrated.

2914

AMONRASONTHER. *Pillar of Turin*, 8. ⲙⲁⲙⲟⲛⲣⲁⲥⲟⲛⲧⲉⲣ

In the Greek L3, we have ... ΝΡΑΙΩΝΟΝΡ . L28, MEN
 ΤΟΥΣ ΙΕΡΕΙΣ ΕΚ ΣΚΛΗΡΟΥ ΛΙΘΟΥ. L30. ΤΟ ΔΕ ΨΗ
 ΦΙΣΜΑ ΑΝΑΓΡΑΦΑΙ ΕΙΣ ΣΤΗΛΗΝ ΛΙΘΙΝΗΝ ΤΟΙΣ
 ΤΕ ΕΛΛΗΝΙΚΟΙΣ ΚΑΙ ΕΓΧΩΡΙΟΙΣ ΓΡΑΜΜΑΣΙ. L
 31.. ΤΗΣ ΚΡΗΝΙΑΟΣ ΤΟΥ ΑΥΤΟΥ ΙΕΡΟΥ ΕΙΣ ΑΙΔΙΝΗΝ
 ΜΝΗΜΟΣΥΝΗΝ. This was therefore a bilingual Inscription;
 and the language is again called not DEMOTIC but ENCHORIAL.



The figure of a deity with a human head is between these two inscriptions: the figure with a hawk's head and a disc is turned the other way: and its inscription is less distinct than this, but seems to be nearly the same. The head dresses have double plumes. See Champ. *IA* 366, 369.

CHIMNARAUS. H32 L32.

ⲕⲓⲙⲛⲁⲣⲁⲩⲟⲥ

AMUNET Ch. T288. H31 L6. Diospolis [the splendid] ⲁⲙⲙⲉⲛⲉⲧ

AMUNERPHEI ? H31 L7 ⲁⲙⲙⲉⲛⲉⲣⲫⲉⲓ Ch. ⲁⲙⲙⲉⲛⲉⲣⲫⲉⲓ

H34 A11 ⲁⲙⲙⲉⲛⲉⲣⲫⲉⲓ

H34 B7. The prefix ⲁⲙⲙⲉⲛⲉⲣⲫⲉⲓ

H35 C7, 8. See (5) ⲁⲙⲙⲉⲛⲉⲣⲫⲉⲓ

K' 18. ⲁⲙⲙⲉⲛⲉⲣⲫⲉⲓ

82 (H) . . .

Health. H24 *xxv*.

Of: belonging to. H19 *viii*. People of Egypt.

H29 *xxv*. To the temples.

H19 *viii*. Those under.

H24 *xxv*. Wherefore.

H27 *xxvi*. Rites; according to law.

H28 *xxix*. Rites. NOMIZOMENA.

H30 *xxxii*. NOMIMON.

H20 *xi*. TA EIOIZMENAI.

Saviours. H16 *ii*. *νογα μ?* See Dates.

H25 *xxii*.

H34 A2.

H35 C2.

C' 1. Koseg. Pl XII.

The rest. See (Γ)

Shall be honoured. See (Δ)

Sacred. H21 *xxiii*. TAIEPA

H23 *xxviii*. Honours.

H27 *xxvi*. When he celebrated.

12. 3. 1. 3. 0

12. 3. 1. 3. 0

12

12

12

12. 3. 1. 3. 0

12. 3. 1. 3. 0

12. 3. 1. 3. 0

12. 3. 1. 3. 0

12. 3. 1. 3. 0

12. 3. 1. 3. 0

12. 3. 1. 3. 0

12. 3. 1. 3. 0

12. 3. 1. 3. 0

12. 3. 1. 3. 0

12. 3. 1. 3. 0

12. 3. 1. 3. 0

12. 3. 1. 3. 0

12. 3. 1. 3. 0

(N)

o ^ o - 83

Consecrated. H24 *xx*.

423

H24 *xi*.

423

Others. H19 *ix*. O o

2v

H23 *xi*.

2v

Aforesaid. H34 A18, 19; B 17, 18. See **U**.

p3

That. H19 *ix*.

2v

H20 *xi*. That, or possibly ABENSIMEN.

μ ~

H20 *xi*. Took care that?

μ ~

H20 *xi*.

in

H18 *vii*.

b2

H21 *xiii*.

52

H19 *ix*. That they should do.

2v

H19 *ix*. That they should not.

Uen

Parents; predecessors. H25 *xviii*.

b2m-

Gold. H24 *xix*. "NN, NOTB??




Q

H26, *xxiv*. Golden.

Q

H26, *xxiv*. Golden.

Q

The distinct character appears to be  representing in Mr. Champollion's opinion "the cloth used in washing gold dust": he has found it H26 VIII, thus . In the same line there is , which somewhat approaches to the Eucherial character.

841. **N** ...

Get *H40* etc. To pay.

H22avi. Money due ?

H74A7a. Gold, silver, gems ?

H74B6a. Gold, silver, much.

H74B8a. Gold, gems, all ?

Bought ? *H31L12*.

H32L14. Sold ?

H32L17.

H34A14.

2 6 L

101

102

103

104

105

106

107

108

109

O, P.

2 85

O, Y. See *Autocrator. Tryphaena.* ϩ, η, υ. Ch. T 15

"III ϩ, οτις of plurals. ϩ, οττ of participles??

Field. H23 xvii. ΙΕΡΑΣ ΓΗΣ.

Γ 11 22

H19 ix. Gardens. ΠΑΡΑΔΕΙΣΩΝ.

111 5 11 22

H19 ix. Vineyards. ΙΣΘΑΛΟΛΙ?

411 7 2 11 22

H23 xviii. Vineyards. ΑΜΠΕΛΙΤΙΔΟΣ.

111 7 2 11 22

H34 A13. Bare ground.

1 2 11 2 11

H34 B10.

1 2 11 2 11

A'4.

1 2 11 2 11

B'6.

1 2 11 2 11

86 II, 4.

242

PHABIS H32 L18.

11111111

F. Koseg. Pl. XI.

11111111

FOOT. See 2. Perhaps 227.

1/2

PTOLOMEUS. H16 ii, ii.

11111111

H17 iii.

11111111

H31 L1.

11111111

H34 A1.

11111111

H34 B1.

11111111

H34 A1.

11111111

R1. See Dates.

11111111

PHILINUS. H17 iii.

11111111

T1.

11111111

PHILESIA? Q2.

11111111

PYRRHA. H17 iii.

11111111

PYRRHIUS. H35 C6.

11111111

H35 C6.

11111111

PANAS. H32 L37.

11111111

PORTIS. H32 L28.

11111111

HANRES. H32L22. P. H. N. R. S?

H34A24.

H34B27.

A'7.

B'9.

SIRIS. H18vi. $\Gamma\epsilon$, $\Gamma\phi$.

H18vi. See Petosiris.

SOROERIS. H31L10. See $\sigma\rho\eta\rho$, B.

F'Kasag. Pl. X. [304 Aruvis. Art. Egypt.]

K'4, 4. Ch. M. S.

The second o, as well as the eye of the distinct Hieroglyphic, rather favours Rossi's etymology of $\sigma\rho\eta\rho$.

IS. H18vi. $\sigma\epsilon$ KES? Possibly related to $\sigma\epsilon\mu\epsilon\varsigma$, a throne.

H32L34. In Maasis: perhaps a synonym.

H34A17. CERES? $\Delta\eta\mu\eta\tau\phi\sigma$.

H34B17.

A'6.

B'7. Possibly Synonyms.

PET. *Champ. Tabl. n. 9, 10, 11.*

10

PETEUTEMIS. H32 L13.

H32 L15.

H32 L23.

H32 L30.

F' Koseg. Pl. X.

Pl. XI.

PETENEPHOTES. H34 Ag. PET-NOTQ-OWO-NCI ?

H34 B5.

A'3.

B'4.

K'7 Ch. MS.

K'10. Ch. MS.

PETEARTRES. H32 L23. PETEARPRES ? Ch.

T185 n. 201.

PETEURIS. H32 L25.

PETEHARPOCHRATES. H32 L24.

PETECHONSIS. H32 L13.

H32 L16.

PETEMESTUS. *H31 L10.*

H32 L29.

F' Kaseg. PlX.

K'7 Ch. MS. Petemnestus.

𐤀𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌

𐤀𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌

𐤀𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌

𐤀𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌

𐤀𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌

PETOSIRIS. *H32 L37.*

PETOPHOIS. *H32 L36.*

𐤀𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌

PECHYTES. *H35 C7. Petchytes?*

𐤀𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌

PACHEMIS. *H32 L31.*

𐤀𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌

PHIBIS ; PHIVIS. *H32 L27. See Teophibis.*

𐤀𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌

PSAMMETICHUS. *D1. See Dates.*

𐤀𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌

PSENCCHONSIS. *H32 L26.*

𐤀𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌

PSENAMUNIS. *H35 C6.*

𐤀𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌

P4. Champ. in Mai. P24.

𐤀𐤌𐤌𐤌𐤌𐤌𐤌𐤌𐤌

Memmonia. *H31 Lg.*

15,2

To whom. *H25 xxiii.*

2

H27.xxvii. By which?

2

In it? On it. *H27xxvii, xxvii.*

2

Put. *H21.xiv. Guards.*

4121

Came. *H17iv.* Who had come.

123

H19 viii. Which amounted to.

123

H20.xii. ΤΟΥΣ ΕΠΕΛΘΟΝΤΑΣ.

123

H22xxvii. Which amounted to.

123

Month. *H16i.* See Months.

3

H27.xxviii.

3

H27.xxix. Monthly.

3

Corn. *H18vi.*

3

H19 viii.

3

Silver. *H18vi; H21.xii.* ΑΡΓΥΡΙΚΑΣ ΤΕΚΑΙ ΣΙΤΙΚΑΣ.

3, 3

H19 viii; H24.xix.

3, 3

H21.xiv. ΧΡΗΜΑΤΩΝ ΠΛΗΘΟΣ.

3, 3

Ceranium ; pot. *H23 xxvii.*

3

Baskets. *H31 L3.* Perhaps of silver. See Dates.

3, 3

Π.Φ.

23291

Temples. H17 ii. ἑρφεῖνι?

1811217

H24. xxx. ἱερα καὶ ναοὺς. 1112-1111? 11121

Approved. H16 ii. εἰδοκίμασεν.

424

MEMPHIS. H17 v. Πάνοτος.

1123

H22. xvi.

11023

H27. xxvi.

11043

M12. S. of M? 111212121212... 111212121212

M3, 3. 111212121212... 111212121212

R 3.

111212121212

R, registry.

111212121212

X'2. Province of Memphis? *Stimes in X'* 111212121212

X'9. Inhabitant of Memphis.

111212121212

H74A46.

111212121212

H74B6a.

111212121212

H74B9a. See Advertisement.

111212121212

Which shall be placed. H25. xxxviii.

111212121212

Illustrious. R1.

111212121212

Decently. H19. viii.

111212121212

Prizes. See A.

111212121212

92 9

44

HIM; IT. H29 *xix*. 9. — "9" Ch. T. 15.

4
1

BEARER; WEARER; LORD. H16 i. 921.

4

H17 iii. BEARER. *Akerblad*.

2mY

H32 L13. *Masc.*

1 2 11 1/2

H32 L16.

1 2 11 1/2

H34 A3. *Fem.*

1 2 11 1/2

H32 A3.

1 2 11 1/2

TO HIM. H24 *xix*. poq?

9

PHTHAH. H16 i. Vulcan "92" Ch. T. 48. π.τ.2.

14

H16 ii. Approved by PHTHAH. See 7

14 1/2

H16 ii. Loved by PHTHAH.

40 1/2

HIS. H24 *xix*, H31 L9. Possibly 9

1

H16 i. From his

1

H17 i. From his father.

1 2 11 1/2

H18 vi. His father.

1 2 11 1/2

H20 xii. Their own OT?

1 3 4

H23, xviii, xviii.

1

H30 *xix*.

1

H31 L9. *Plural*.

1

(C₁)

71. 4 93

To. H27 *xxvii*. Belong to.

3/ K I L 3

Going out. H26 *xxv*.

5/ C.

Going into. H27 *xxvi*. Singular.

4/ C.

GOOD. 6. 7. 7. N G, N O T C J. Seems to be syllabic. 7 7

Beneficent. H24 *xxv*. EYEPETIKON

1 1 5 2

H18 *xi*. H16 *iii*.

11 1 5 2 1 2 5 2

H17 *iii*. Fem. EYEPETIAOZ.

7 1 5 2 2

H31 L3 Fem.

6 1 5 2 2

H31 L5. M.

11 1 5 2 2

H32 L18 Plur.

1 4 1 5 2

H34 A2 Pl.

1 1 4 1 5 2

H34 A3 F.

1 1 1 5 2 2

R1. Pl.

1 1 2 5 2

R1. Fem.

1 1 1 5 2 3

Pious. H16 *i*. EYSEBOVZ.

7 0 8 2

H16 *i*.

7 2 5 2 2 3

H16 *i*. These three together.

7 2 2 7

Benevolent. H18 *vi*. EYEPETIKOZ ANKEIMENOZ.

4 4 2 5

H18 *vi*. Both together.

1 1 2 5 2

Munificent. *H17 v.*

𓆎𓆏𓆏

H23 xviii. ΕΛΩΡΗΣΑΤΟ.

𓆎𓆏𓆏𓆏

H25 xvii.

𓆎𓆏𓆏

H34 A7. Also?

𓆎𓆏𓆏𓆏𓆏

F' Koseg. Pl. IX.

𓆎𓆏𓆏𓆏𓆏𓆏

Granted. *H18 vi.* ΕΥΕΡΓΕΤΗΚΕΝ

𓆎𓆏𓆏

Corrected; improved. *H16 i.*

𓆎𓆏𓆏𓆏

May prosper. *H19 vii.* ΕΝ ΕΥΘΗΝΙΑΙ ΩΣΙΝ

𓆎𓆏𓆏𓆏𓆏

Approved; resolved. *H25 xxi.* ΕΔΟΞΕΝ. See Pious.

𓆎𓆏𓆏𓆏

Nuf? Apparently a name of Phthak, in Memphis. See 2, 3. 2

2, 3. 2

CHONS. In PETECHONSIS, PSENCCHONSIS. See Phibis.

𓆎𓆏𓆏𓆏

Champollion makes f CHONS. Tabl. n. 496; but φ&S is a fan, and scarcely a sieve. See Q.

𓆎, GOOD, NOTQ; also Q, B, V. See Memphis, Phiris 2

P

0-1/95

TO HIM. See 9. ΕΡΟϞ. See *Arsinoe. Alexander.*

95

PART. See *Numerals.* PE.

7

SONOF. H31L9, 10, 11. H32L22. For V. ΣΗΡ1.

1

EVERY. H27xxviii. ΤΗΡ?

2

WITNESSES. H32L10. ΜΕΘΡΕ. *Kosegarten.*

111/53

H32L21. See *Muthes.*

127/532

Asp bearing. H27xxvi.

27

Ditches; canals. H21xiv. ΤΑΦΟΙΣ. 10p?

23/20112

Year. See *Dates.* 7. ρομ11.

1,1

Years; Time. H19viii.

189

H20x.

194

H22xv. ΕΝΟΛΙΓΣΗ ΧΡΟΝΩ

2'εγ189-6/2.

H74B4a. Many years.

114-13

A pillar. H30xxvii. 0

0

SOTER. H31 L4. *Champ.*

Y1F/L14B

H34 A5. *See Dates.*

Y1F/L14V

PRICE. H32 L16. ΠCOYEN? *See Sold (T)*

S14H

H34 I. 16.

5-1M1214H

H34 A18.

5214 $\frac{1}{2}$

H34 B19.

C1314.2

A'4.

5214-5

H35 C17.

M1E7EY1N1214Y2

H37 L8. *Have sold.*

2-1-11/112114

H34 A12.

5214-13-2-151-14

H34 B8,9.

C1314-11.2-1'1114.4

H35 C7.

11-2-1114.4

F2. V. *Darius.*

- ? 1114.4

H3. XV. *Darius.* for L3 M3.

2-1-11/112114

H 23 xvii. ~~THE~~ TIMAE.

214

F' Koseg. PL XI.

11-2-11/112114

Bare ground? H32 L18. *Possibly αση τοσ for ασι του*

P111422

H32 L16. Or ψιλου τουου.

P111.4222

Fixed. *H19 ix.* ΜΕΝΕΙΝ ΕΠΙΧΩΡΑΣ. *Perhaps* γ. ΣΛΙΥ 6/2 Λ /

Established. *H16 i.* ΚΑΤΑΣΤΗΣΑΜΕΝΟΥ. γ 6 / 11 2 γ

H18 vii. ΚΑΤΑΣΤΗΣΑΣΘΑΙ. γ 6 / 12 γ

H24 xix. ΔΙΑΤΕΤΗΡΗΚΕΝ. γ 6 / 2 γ 5

H24 xxi. ΜΕΝΟΥΣΗΣ. γ 6 / 11 2 γ

H28 xxviii. *It is established?* γ 6 / 12 γ 1

Collections. *H31 L8.* ΑΡΓΕΙΑ. 1. γ 6 / 11

H31 L12. 1. γ 6 / 11

H31 L12. 1. γ 6 / 11 11

H32 L13. 1. γ 6 / 11

H32 L14. 1. γ 6 / 11

H32 L15. 1. γ 6 / 11

F' Koseg. Pl X. 1. γ 6 / 11 2 2

F'. 1. γ 6 / 11 2 12

F'. 1. γ 6 / 11 2 2

SOTER. H 31 L 4. *Champ.*

Y / F / L 14 B

H 34 A 5. *See Dates.*

Y / F / L 14 B

PRICE. H 32 L 16. ΠCOYEN? *See Sold (T)*

S 14 //

H 34 I 16.

5 - 1 M 2 14 //

H 34 A 18.

5 2 14 $\frac{1}{2}$

H 34 B 19.

C 13 14.2

A' 4.

5 2 14 - 5

H 35 C 17.

M 14 17 2 14 17 2

H 37 L 8. *Have sold.*

2 - 5 - 11 / 1 2 14 14

H 34 A 12.

5 2 14 - 5 - 2 5 14 - 14

H 34 B 8, 9.

C 13 14 - 11 - 2 14 14 14

H 35 C 7.

5 - 2 - 11 14 14

F 2. V. *Darius.*

- ? 14 14

H 3. XV. *Darius. for L 3 M 3.*

2 - 5 14 11 14 14

H 23 xvii. ~~THE~~ TIMAE.

2 14

F' Koseg. Pl. XI.

14 14 14 - 5 14 14 14

Bare ground? H 32 L 18. *Possibly αση τοσ for ασι του*

P 111 14 2 14

H 32 L 16. *Or ψιλου τουου.*

P 111. 14 2 14

Fixed. *H19ix.* ΜΕΝΕΙΝ ΕΠΙΧΩΡΑΣ. *Perhaps* γ. ΣΛΙΥ 4/2Λ/

Established. *H16i.* ΚΑΤΑΣΤΗΣΑΜΕΝΟΥ. γ 4/112γ

H18vii. ΚΑΤΑΣΤΗΣΑΣΘΑΙ. γ 4/12γ

H24xix. ΔΙΑΤΕΤΗΡΗΚΕΝ. γ 0/2γ5

H24xxi. ΜΕΝΟΥΣΗΣ. γ 4/12γ

H28xxviii. *It is established?* γ 0/2γ1

Collections. *H31L8.* ΑΡΓΕΙΑ. 1.γ 4/11

H31L12. 1.γ 4/11

H31L12. 1.γ 5/11

H32L13. 1.γ 4/11

H32L14. 1.γ 4/11

H32L15. 1.γ 4/11

F' Koseg. Pl X. 1.γ 3/1122

F'. 1.γ 2/112412

F'. 1.γ 2/1122

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299

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6925

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3134

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32134

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10115

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611122101

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511112

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511112

A'4.

511112

B'4.

11112

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14

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15

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<i>H31 L8.</i>	—ή
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42-40

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42 10

K' 19.

42 10

Written. H31 L1.

42 10 10

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K 111 13 11 12

Named? H32 L20. Or Written? A party, Lenommé?

12 10

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12 10

H34 B8.

12 10

H34 A11.

12 10

H34 B9.

12 10

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12 10

X' 1. Feminine?

12 10

P 2. Three times.

12 10

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42 13 10

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42 13 10 10

102 W. . .

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R 1.

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100 .

H16ii.

100

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1 1/2

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1 1/2

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100

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4 1/2

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100

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100

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15.12.20

F' Koseg. Pl. XI.

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15.12.20

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15.12.20

B' 9.

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4.12.20

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3.12.20

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1.12.20

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1.12.20

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3.12.20

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8.12.20

"O." Q or R. 6. Ceded.

1.12.20

X' 12.

6.12.20

(W)...

71 105

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24 ΓΙΣ)

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27 ΓΙΣ)

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11 ΓΙΣ)

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11 ΓΙΣ)

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77

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27

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273

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272

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1872

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752

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227

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2217

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212.272

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50-27

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7

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L U

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+

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L +

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L L 1/2

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L + 1/2

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R1; T1, 1.

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L L 1!

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L L 2 1/2

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L L 2 1/2

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B'5.

L L 4 1/2

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L L 4 1/2

SENERIEUS. *H34 A9*.

L L 1/2 1/2

H34 B4. *Wants* /

L L 1/2 1/2

A'3.

L L 1/2 1/2

B'4.

L L 1/2 1/2

ψ...

+ + 107

SENOSORPHIBIS. H34 A10.

ⲡⲓⲛⲟⲩⲟⲣⲑⲓⲃⲓⲥ

H34 B5.

ⲡⲓⲛⲟⲩⲟⲣⲑⲓⲃⲓⲥ

A'4.

ⲡⲓⲛⲟⲩⲟⲣⲑⲓⲃⲓⲥ

B'5.

ⲡⲓⲛⲟⲩⲟⲣⲑⲓⲃⲓⲥ

SENPOERIS. H31 L7.

ⲡⲓⲛⲟⲩⲟⲣⲓⲥ

H31 L8.

ⲡⲓⲛⲟⲩⲟⲣⲓⲥ

H31 L11.

ⲡⲓⲛⲟⲩⲟⲣⲓⲥ

H34 A14.

ⲡⲓⲛⲟⲩⲟⲣⲓⲥ

H34 A16.

ⲡⲓⲛⲟⲩⲟⲣⲓⲥ

H34 B8. And elsewhere frequently. ⲡⲓⲛⲟⲩⲟⲣⲓⲥ

K'3. Ch. MS. See οὐκ. B.

ⲡⲓⲛⲟⲩⲟⲣⲓⲥ

DAUGHTER. H17 iii. ψ Eps.

ⲡ

H17 iii.

ⲡ

H17 iv.

ⲡ

R2, 2.

ⲡ

T2.

ⲡ

M7. Probably.

ⲡ

X'1. Probably.

ⲡ

'AXES. H19 viii. ΣΥΝΤΑΞΙΣ.

ⲡⲓⲛⲟⲩⲟⲣⲓⲥ

108 (Ψ)... Δ?

Σ 2 1 + +

Birth day. H 28 xxviii. ἡ ἡ.

↓ 1 10

Burials. H 23 xxviii. See *Busiris*.

± 11114) 1114(1114

Times. H 25 xxviii. ΤΡΙΣ. CON T

b 1/2

Artaba. H 23 xxvii.

10 11

An Egyptian cubic foot, according to Capellus, holding 101 pounds of water, or 10 Imperial gallons.

South. H 34 A 13. See 3

11 11

North. H 34 B 10. See 3

1 1 1 1 1

Younger. F' Koseg. Pl X 3.

11 11

Pl X 4. See 8 λ ο τ.

11 11

H 22 xv. Little? ο α ι ς ν ι ?

11 11

Sochoris. Champ. T. n. 49 Hieratic.

11 11

Punished; beat. H 22 xvi.

11 11 11

Rites. See 11 11.

11

Great. H 20 xi. ΟΜΕΓΑΣ ΚΑΙ ΜΕΓΑΣ.

11 11 11

Greatest. H 25 xxviii. ΚΥΡΙΩΤΑΤΟΣ.

11 11 11 11

Much; many things. H 19 vi. See Numbers. 11 11.

11 11 11

Stone? H 30 xxxii. Possibly hard.

11

Δ? See Crime. 11.

11 11

Father. H 36 ii. H 34 A 2. Rather 11 than 11 11. See Philopater. 11, 11

11, 11

2 (1) 2 (1/2)

x, b, 2, 9 109

PHIBIS. H34 A17. 72.

111/90

H32 L27.

111/20

A'5.

111/20

HALECIS. H34 A9.

111/20

HERACLITUS. I'7, Son of MEMNON. 5532, 111/20

R'1.

111/20

HERIEUS. H32 L22.

111/20

HIRENE. H17 iv. ΕΙΡΗΝΗ. Coptic always ΕΙΡΗΝΗ. 111/20

R 2.

111/20

T 2.

111/20

AXE ? Hierogl. 111/20 ? Champ. T.n. 38. See T

111/20

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A'4. 3a. 3a. See Hasos.

111/20

B'6. 3a. perhaps a weathercock.

111/20

H34 B15. North, probably.

111/20

A'5.

111/20

B'7.

111/20

H34 B17.

111/20

A'5.

111/20

B'7.

111/20

no h

26

Towards. H34 A8. The South. η & ρ HC?

Ylfyrb

H34 B12.

२। तिहु.७

A'5.

1. ty/h

B'6.

[illegible]

H34 B13.

29. 11. 1922

A'5.

129. t_{max}

B'6.

9. $t_1 \leq \sqrt{2}$

H34 B14.

[illegible]

A'5.

たぐい

B'7.

"t.s.

II34A17. Possibly East. ESE β T, γ & δ . \wedge N // L 2 //

H 34 B 15.

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹל מִנְחָה

A'5.

/// 12311

B'7.

おしん

H34 A17. Possibly West. ΠΕΛΕΝΤ. 2111544!

B 16.

0.15 < 18

A'5.

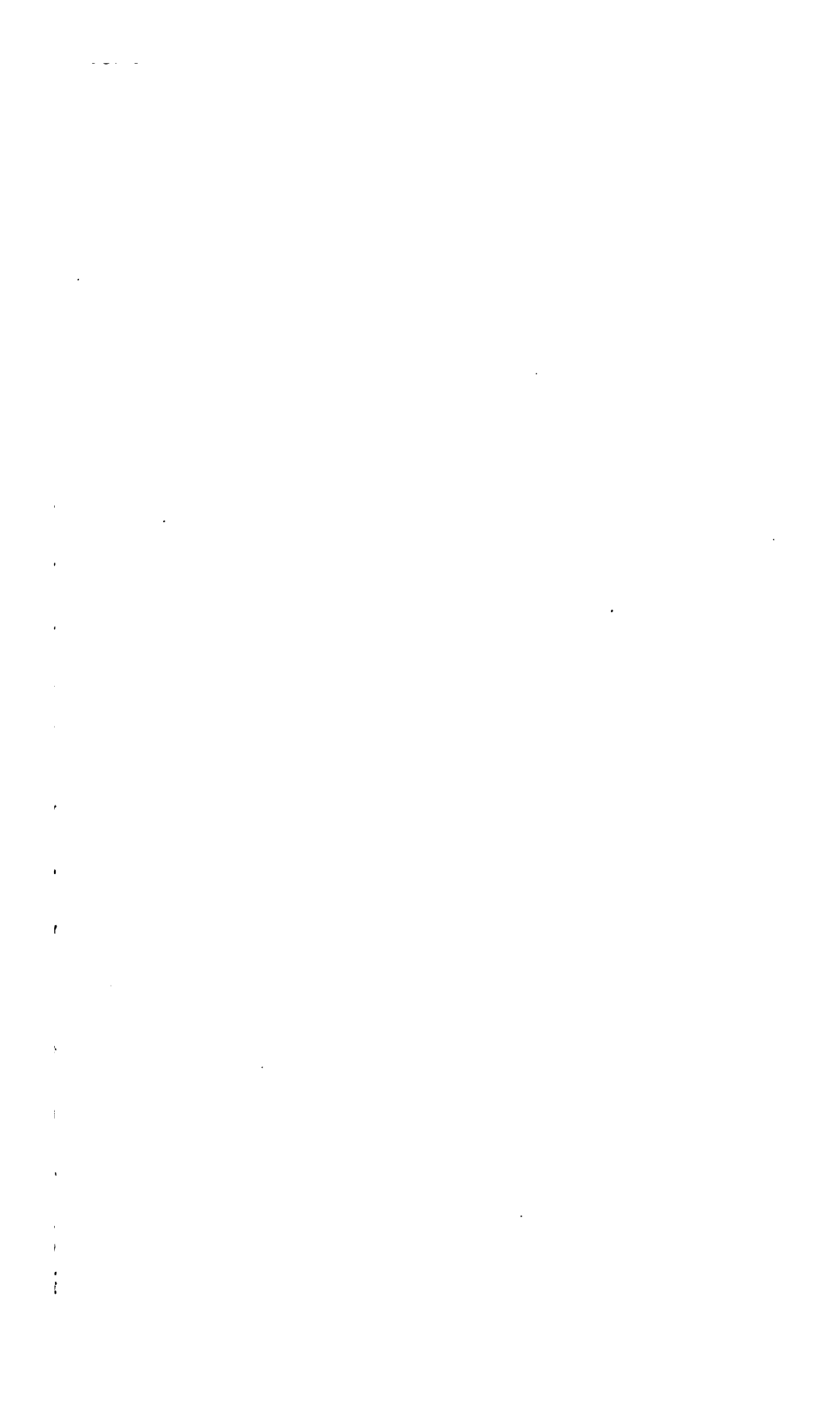
٧٤٥٨

B'7.

עכיו"ל

И 34
Б16, А6 } "13017053, "1581705, 226, 5443172

B'7. SW?





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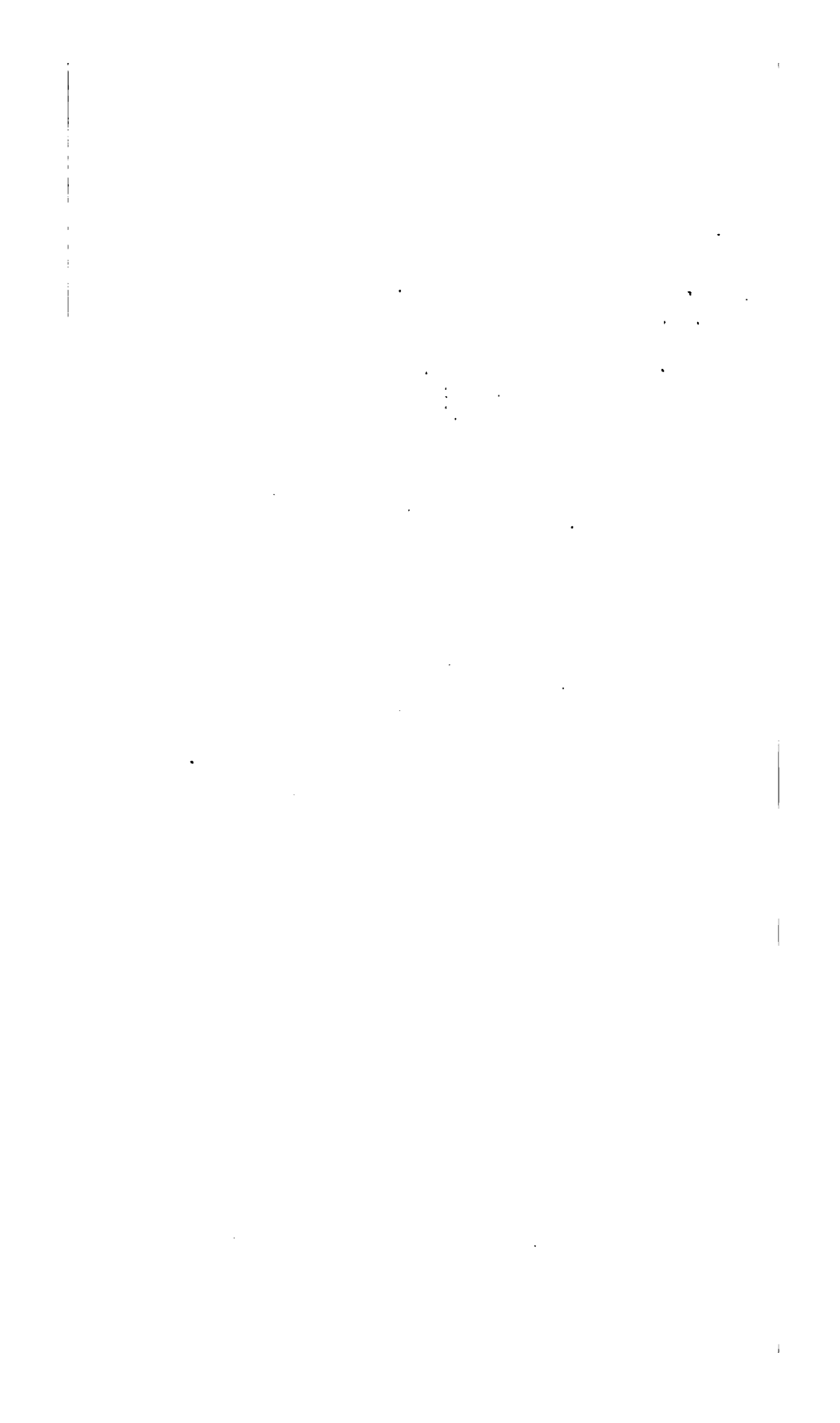
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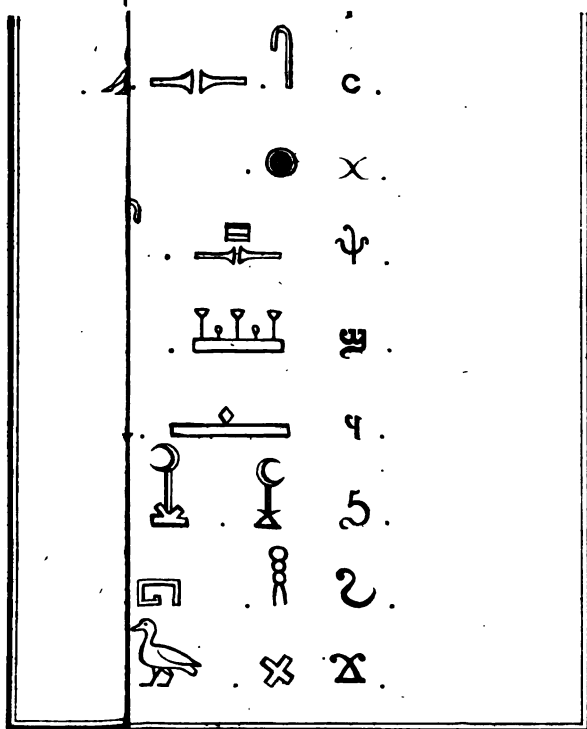
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Wilhelm's Lithog.

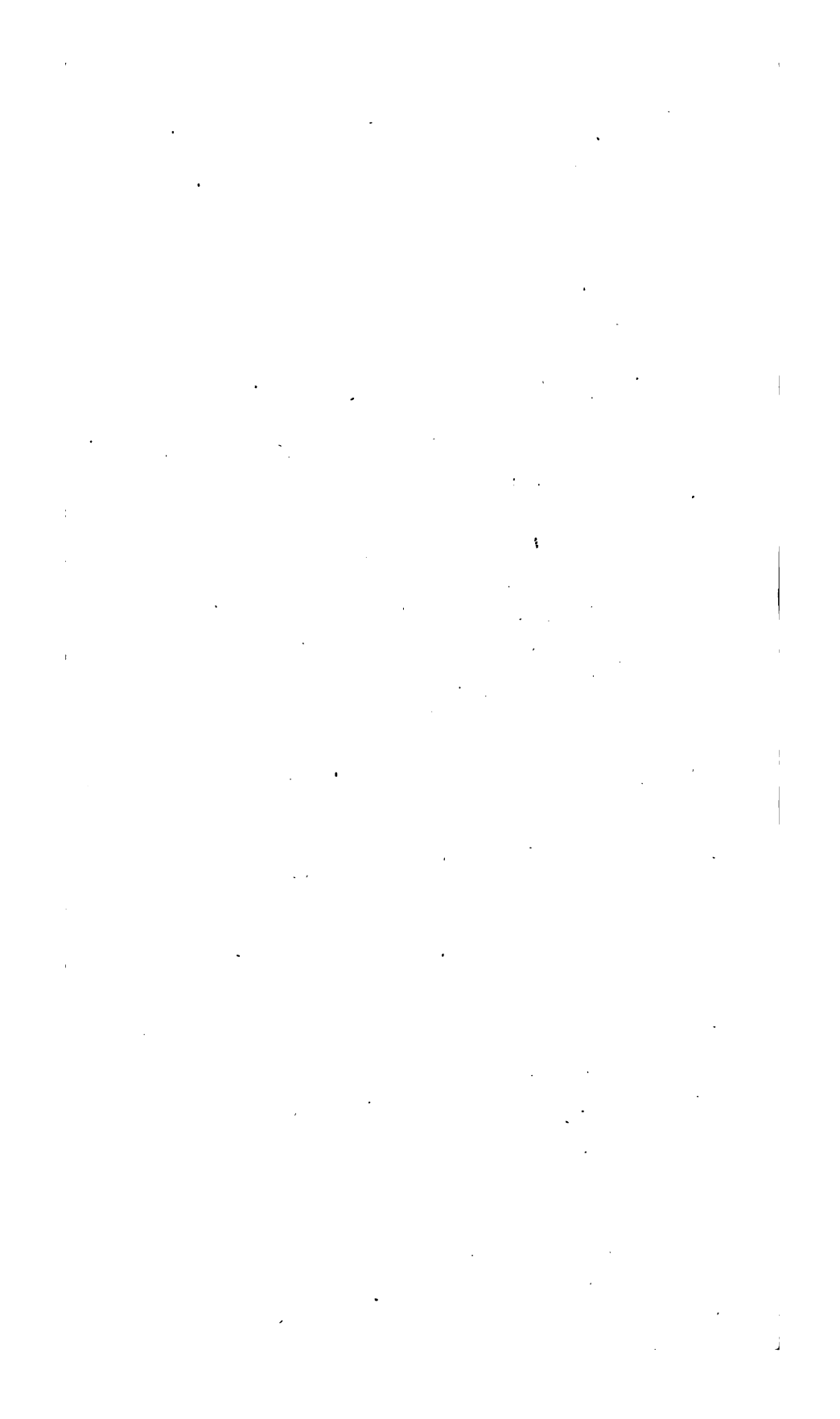
On Stone by A. Dacote.

LETTERS OF THE ENCHORIAL ALPHABET.

	ζ, ς, Ϸ. ε, ι, ο, ϖ. ρ, ϑ. ο, τ, ω.	τ.	ρ.
α.	υ, υ, 2, 2.	θ.	υ.
β.	⋈, 4, 1, 4.	χ.	2.
γ, κ, δ.	γ, ⋈, 2, 4, 5, 2.	ψ.	⋈, 1, 1.
δ, τ, θ.	4, 4, 2, 5, 5, υ.	φ.	4, γ, 1, 1.
ε.	1.	ζ.	5, 5, 5.
η, or ι.	λ.	⋈.	5.
ι.	λ, λ, λ, 1, 1.	ω.	1.
κ.	γ, 4, 4, 4, 4, 1, 1.		
λ.	γ, γ, γ, γ.		
μ.	2, 2, υ, 3.		
ν.	2, 2, —, —.		
ξ.	⋈.		
ο.	4, 1, 4, 1.		
π, or ϖ.	2, 4, 11, 4, υ, 2, 4, γ, 2.		
ρ.	1, 0, —, 1.		
σ.	⋈, 11, +, τ, γ, 2, 4, 9.		
τ.	4, 5, υ.		

LETTERS OF THE ENCHORIAL ALPHABET.

	2, 3, 4. ε, ι, ο, ρ, α. ρ, ρ. ο, τ, ω.	ρ.
α.	2, 2, 2, 2.	υ.
β.	4, 4, 4, 4.	χ.
γ, κ, δ.	γ, 4, 2, 4, 2.	ψ.
Δ, τ, θ.	4, 4, 4, 4, 4.	φ.
ε.	1.	χ.
η, or ι.	λ.	ψ.
ι.	λ, λ, λ, λ.	φ.
κ.	γ, 4, 4, 4, 4.	χ.
λ.	γ, γ, γ, γ.	ψ.
μ.	2, 2, 2, 2.	φ.
ν.	2, 2, 2, 2.	χ.
ξ.	4.	ψ.
ο.	4, 1, 4, 1.	φ.
π, or ρ.	2, 4, 11, 4, 1, 4, 4, 4.	χ.
ρ.	1, 0, 1, 1.	ψ.
σ.	4, 11, 4, 4, 4, 4, 4.	φ.
τ.	4, 4, 4.	χ.

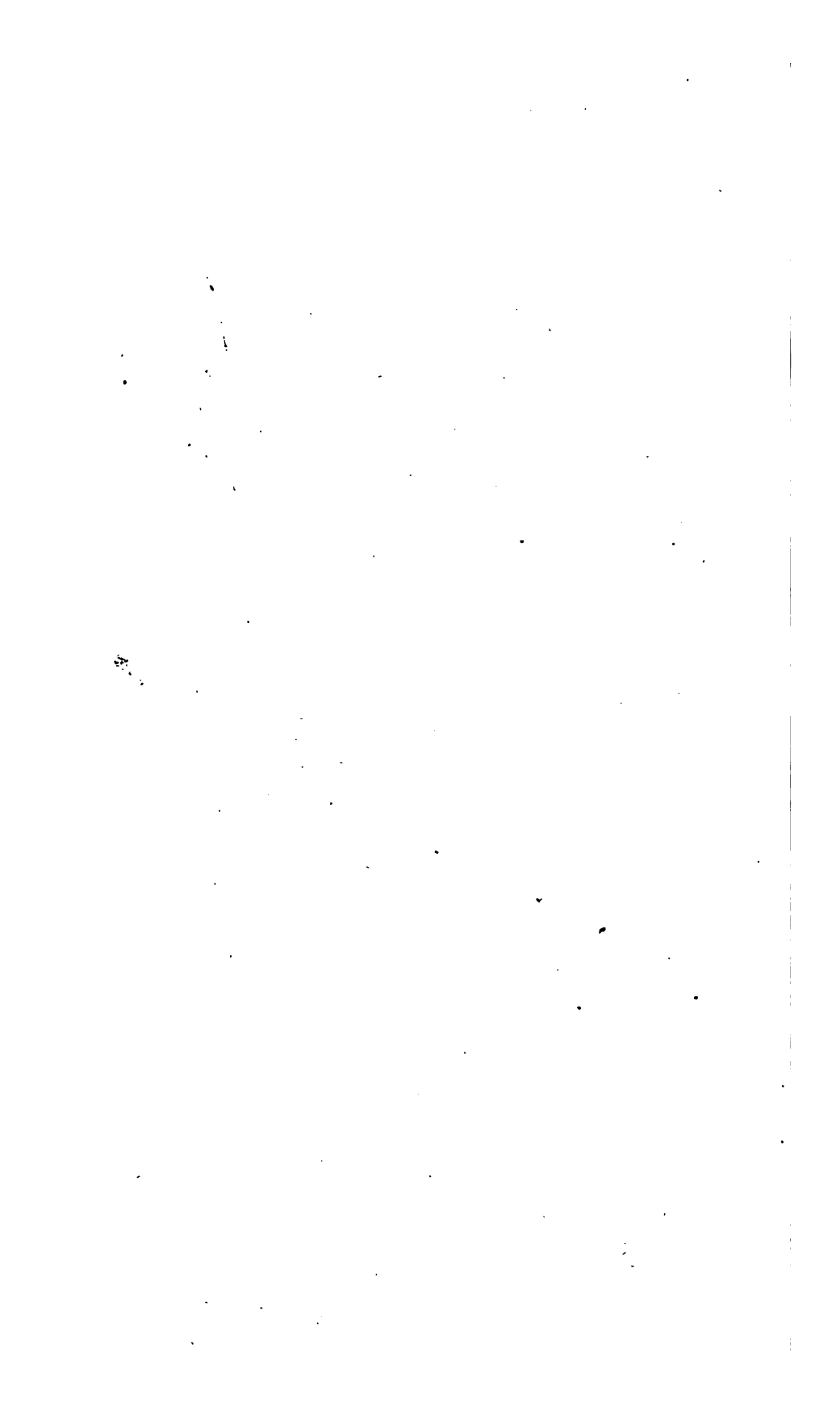




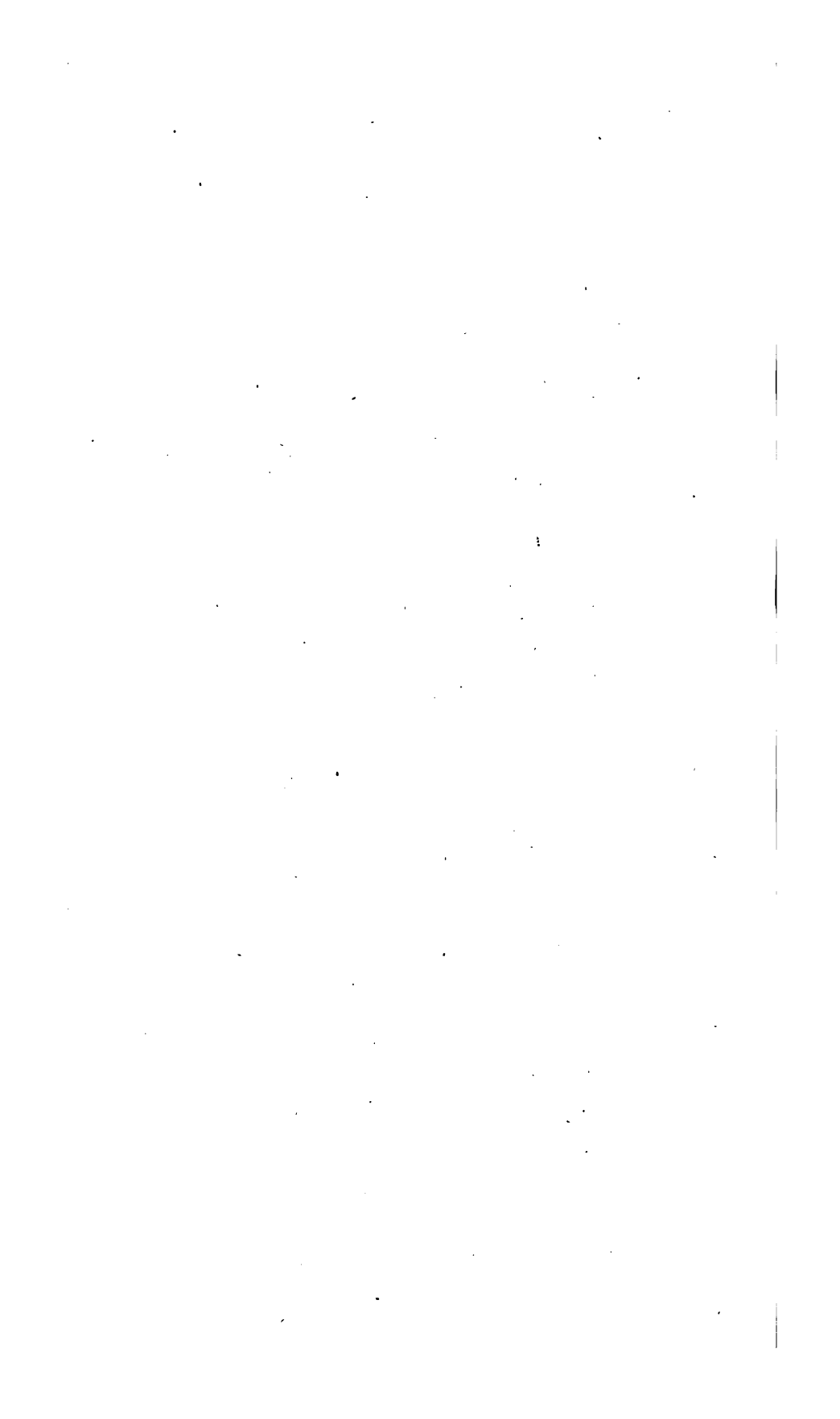


HIEROGLYPHIC NUMBERS.

1.	I.	21.	𐍎𐍎I.
2.	II.	22.	𐍎𐍎II.
3.	III.	30.	𐍎𐍎𐍎.
4.	IIII. 𐍕.	40.	𐍎𐍎𐍎𐍎.
5.	IIII.	50.	𐍎𐍎𐍎𐍎𐍎.
6.	III III.	60.	𐍎𐍎𐍎𐍎𐍎.
7.	III III. IIII.	70.	𐍎𐍎𐍎𐍎𐍎𐍎.
8.	III III. IIII.	80.	𐍎𐍎𐍎𐍎𐍎𐍎.
9.	IIII IIII.	90.	𐍎𐍎𐍎𐍎𐍎𐍎.
10.	𐍎. 𐍕.	100.	𐍑.
11.	𐍎 I.	200.	𐍑𐍑.
12.	𐍎 II.	300.	𐍑𐍑𐍑.
13.	𐍎 III.	400.	𐍑𐍑𐍑𐍑.
16.	𐍎 IIIII.	500.	𐍑𐍑𐍑𐍑𐍑.
20.	𐍎𐍎.	1000.	𐍑. 𐍑.





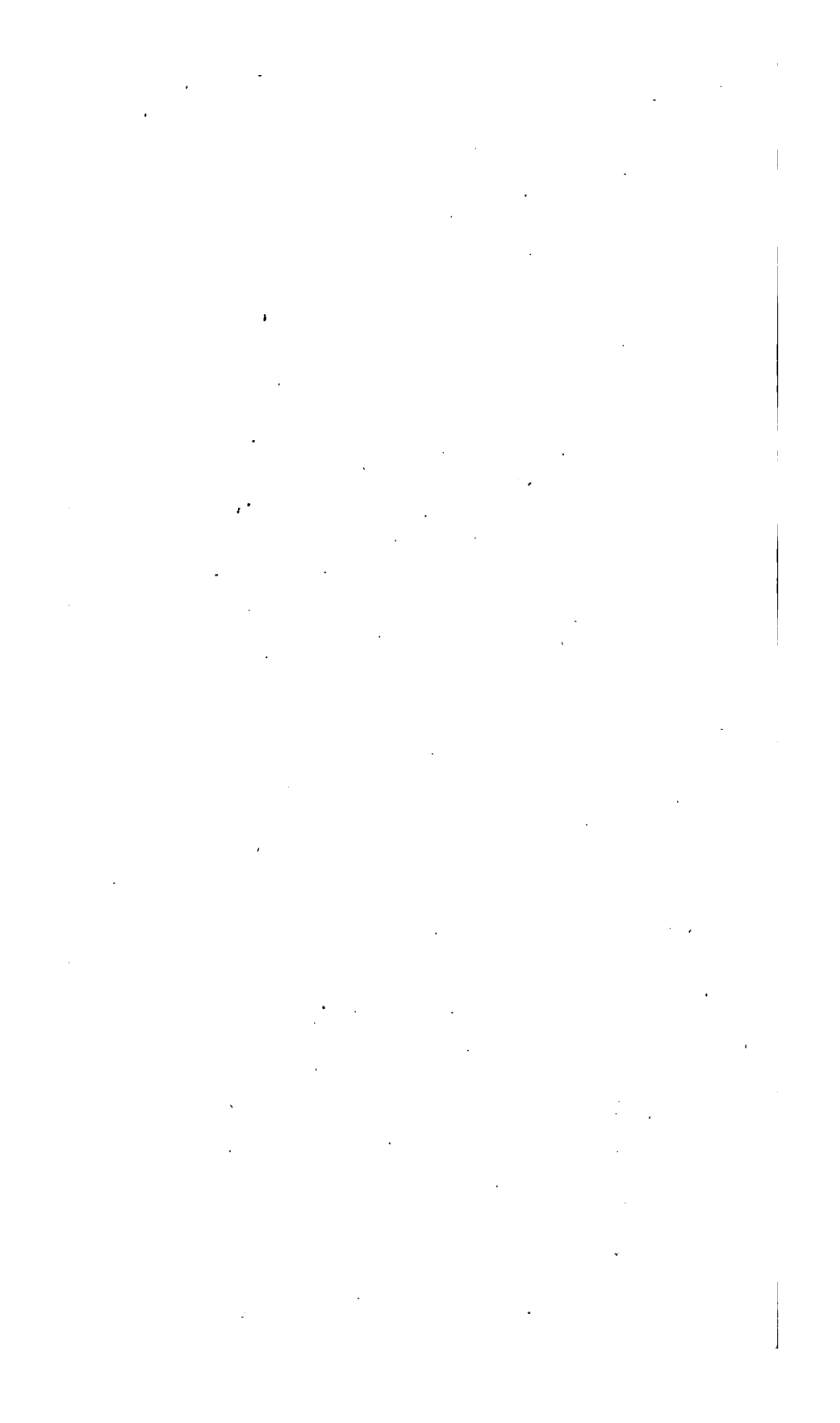


ENCHORIAL NUMBERS.

Common Numbers.

The Numbers of Days.

1. 1, 3.	20. 2 5.	1. 1.	16. 33 /.
2. 4.	23. p 5.	2. 2.	17. 32 /.
3. 4, 6, p.	26. 2 2.	3. 3.	18. 22 /.
4. 44, 4, p.	30. 7 2.	4. 3.	19. 2 /.
5. 7.	31. 1 2.	5. 22.	20. /.
6. 2. 2.	36. 2 2.	6. 32.	21. 1 /.
7. 21.	40. 2.	7. 31.	22. 2 /.
8. 2.	46. 2 2.	8. 22.	23. 3 /.
9. 2.	50. 3. 2.	9. 2.	24. 2 /.
10. 2.	52. 43.	10. /.	25. 22 /.
11. 12.		11. 1 /.	26. 33 /.
12. 42.		12. 2 /.	27. 32 /.
13. p 2.		13. 3 /.	28. 22 /.
		14. 2 /.	29. 2 /.
		15. 22 /.	30. 2 /.



HIEROGLYPHIC NUMBERS.

1.	I.	21.	𐍑 𐍑 I.
2.	II.	22.	𐍑 𐍑 II.
3.	III.	30.	𐍑 𐍑 𐍑.
4.	IIII. 𐍑.	40.	𐍑 𐍑 𐍑 𐍑.
5.	IIII.	50.	𐍑 𐍑 𐍑 𐍑 𐍑.
6.	III III.	60.	𐍑 𐍑 𐍑 𐍑.
7.	III III. IIII.	70.	𐍑 𐍑 𐍑 𐍑 𐍑.
8.	IIII IIII. IIII.	80.	𐍑 𐍑 𐍑 𐍑 𐍑.
9.	IIII IIII.	90.	𐍑 𐍑 𐍑 𐍑 𐍑.
10.	𐍑. 𐍑.	100.	𐍑.
11.	𐍑 I.	200.	𐍑 𐍑.
12.	𐍑 II.	300.	𐍑 𐍑 𐍑.
13.	𐍑 III.	400.	𐍑 𐍑 𐍑 𐍑.
16.	𐍑 IIII.	500.	𐍑 𐍑 𐍑 𐍑 𐍑.
20.	𐍑 𐍑.	1000.	𐍑. 𐍑.

